This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 07078465 1

THE NEW YORK PUBLIC LIBRARY
P 32752
ASTOR, LENOX AND TILDEN FOUNDATIONS

JOURNAL

OF THE

CONVENTION,

OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF OHIO,

Begun and held at Worthington,

JUNE 3, A. D. 1818;

AND CONTINUED BY ADJOURNMENTS TO FIFTH

OF SAID MONTH.

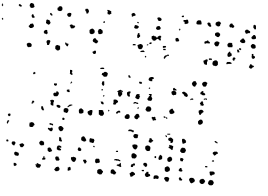
COLUMBUS:

P. H. OLMSTED PRINTER.

1818.

COLUMBUS:

Printed at the Columbus Gaz. Office by P. H. Olmsted



JOURNALS.

Worthington, June 3, 1818.

This being the day appointed by the Constitution of the Protestant Episcopal Church, in the state of Ohio, for the meeting of the annual Convention of the same, at Worthington, the several clergy and lay delegates attended; when, after the performance of divine service by the Rev. Roger Searle, and a sermon by the Rev. Samuel Johnston, the Convention assembled, and the following clergy appeared.

Rev. Philander Chase, minister of St. John's church, Worthington.

Rev. Roger Searle, minister of St. James's church, Boardman.

Rev. Samuel Johnston, minister of Christs church, Cincinnati.

Rev. James Kilbourn, deacon, officiating in St. John's church, Worthington.

There being no Bishop, the Rev. Philander Chase, the eldest Presbyter, took the chair, as President.

Certificates of the appointment of lay delegates, were read and approved; and the following took their seats:

COLUMBUS,
Printed at the Columbus Gaz.

From St. James's church, Zanesville, Muskingum county, John Matthews.

From St. Thomas's church, St. Clairsville, Belmont county, John Carter.

From St. Paul's church, Chillicothe, Ross county, Richard Douglas.

From St. James's church, Jefferson county, Charles Hammond.

From Grace church, Berkshire, Delaware county, Ichabod Plumb.

From St. John's church, Worthington, Franklin county, Ezra Griswold and Chester Griswold.

From St. Peter's church, Delaware county, William Little.

From Trinity church, Columbus, Franklin county, Cyrus Fay.

The Convention proceeded to ballot for a Secretary; when Charles Hammond, the lay delegate from St. James's Church, Jefferson county, was duly elected.

On motion *resolved*; that this Convention adopt for the rules of their proceedings, the rules adopted by the annual convention of the state of New-York, which met in Oct. 1817.

The following resolution, moved by Mr. Matthews, was considered and agreed to.

The Rev. Doctor Doddridge, duly admitted minister of St. James's church, Jefferson county, St. Thomas's and St. Peter's churches Belmont county, within the state of Ohio, but resident in Virginia, being now present, and claiming to be a member of this convention, by virtue of the first canon of the general conven-

tion of 1817, and the vote of his congregation in Virginia; *resolved* that a committee of five members be appointed to examine and report, whether Doctor Doddridge, according to the true interpretation of the canons, can be admitted a member of this Convention.

Whereupon, the Rev. Roger Searle, the Rev. James Kilbourn, the Rev. Samuel Johnson, John Matthews, and Charles Hammond, were appointed said committee.

The Rev. James Kilbourn moved two resolutions, upon the subject of electing a Bishop for the Diocess of Ohio, which were read and ordered to lie on the table for consideration.

Ordered; That the Convention adjourn, to open again, after divine service to morrow morning.

Thursday, June 4th.

After divine service and a sermon by the Rev. Doctor Doddridge, and the administration of the holy sacrament, the Convention met pursuant to adjournment.

Certificates of the election of sundry lay delegates, were read and approved; and the following delegates took their seats, in addition to the delegates, who appeared yesterday.

From St. Michael's church, Norton, Delaware county, John Minter junr.

From St. Peter's church, Morristown, Belmont county, Walter Thrall.

From St. John's church, Worthington, an additional delegate, Thomas Smith Webb.

form 208a [111-10-16 50m]

COLUMBUS:

Printed at the Columbus Gaz. Office by P. H. O

ORK
ARY
3

From Trinity church, Columbus, an additional delegate, Benjamin Gardiner.

The committee, to whom was referred the resolution respecting the right of Doctor Doddridge, to sit as a member of this convention, made report, as follows:

It is the opinion of the committee, that, according to the existing canons, and the resolutions of the last general convention, Doctor Doddridge, in his present relative situation cannot be admitted to a seat, as a member of this convention.

The committee highly appreciate the useful labours of the Rev. gentleman, rendered to the church, both in this state and the adjoining states; & hope, that at no distant day, he may be placed in such circumstances, that they may recognize him, as a canonical member of this diocess: They recommend, that, the convention adopt the following resolutions:

Resolved, That the Rev. Doctor Doddridge cannot now be received as a member of this Convention.

Resolved, That this Convention entertain a high sense of the useful and important labours of Doctor Doddridge, in the cause of the church in the Western country; and particularly within this diocess, and trust that he will lose no time in taking such measures, as, under the existing canons of the church, are essential to constitute him a member of this Convention; so that the Diocess may more fully profit by his labours.

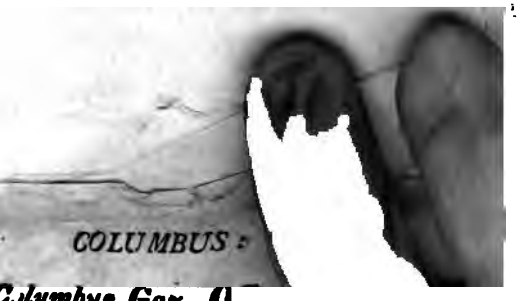
Which report and resolutions, being read, were, upon motion, agreed to by the Convention.

On motion, of the Rev. James Kilbourn, *resolved*; that the Rev. Doctor Doddridge be requested to take a seat in this Convention, as an honorary member, during the remainder of the session; and that the Rev. Mr. Searle, Mr. Webb and Mr. Douglas, wait upon Doctor Doddridge, and communicate this resolution.

The service under the above resolution having been performed, Doctor Doddridge appeared in Convention, and took his seat with the clergy.

A communication from the Female Tract Society of Worthington, was received, accompanied by their circular letter, their constitution, and two tracts, which they have already caused to be published, to wit: "A sermon preached at the commencement of the year 1814, to the young people of Christs church, Hartford, (Conn.) by the Rev. Philander Chase, published by the society," and "the Christian scholar in rules and directions for children and youth," by Bishop Kennet, and the same being read;

On motion, *resolved* that the communication aforesaid, be referred to a committee of four members, to report such order and resolution as they may deem proper to be taken thereon; whereupon, the Rev. Mr. Searle, Mr. Gardiner, Mr. Webb and Mr. Hammond, were appointed the committee.



Printed at the Columbus Gaz. O

On motion, *resolved* that the Convention now proceed to the appointment of the standing committee for the year ensuing; and that the same consist of three Presbyters, & two Laymen.

Whereupon, the Convention proceeded to ballot for the standing committee: when the Rev. P. Chase, the Rev. R. Searle, the Rev. Samuel Johnston of the clergy; and Benjamin Gardiner and Chester Griswold, Laymen, were duly appointed.

The resolutions upon the subject of electing a Bishop, were taken up and read; and upon motion adopted, as follows:

Resolved, That it is expedient to elect a Bishop for the Diocess of Ohio, and to take measures that the person elected may be duly consecrated and set apart, to the Episcopal office in said Diocess.

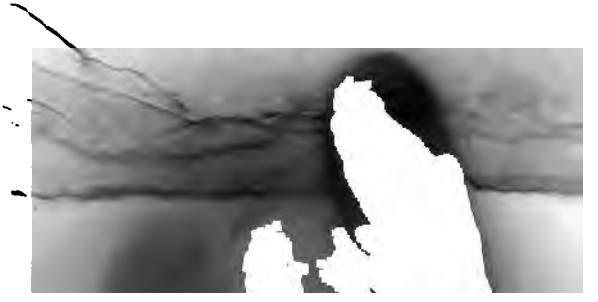
Resolved, That this Convention will now proceed to such election.

Whereupon, the Convention balloted for a Bishop, conformably to the seventh article of the constitution of this Diocess.

When the clergy reported, that four votes were given by them; three of which were given for the Rev. Philander Chase, and one for the Rev. Joseph Doddridge.

And the lay delegates reported, that all the ten congregations represented in Convention, had voted for a Bishop; and their vote was unanimous for the Rev. Philander Chase.

Thereupon, it was *resolved* by the Convention, that the Rev. Philander Chase was duly elected Bishop of the Diocess of Ohio.



ORK
ARY
53
AND
ONS.

The Rev. Doctor Doddridge, not being entitled to vote, but sitting as an honorary member in Convention, expressed his entire satisfaction and hearty concurrence in the appointment of the Bishop; which, at his request, is ordered to be entered on the journals of this Convention.

On motion, ordered, that the Convention adjourn until after divine service to morrow morning.

Friday, June 5th.

After divine service, by the Rev. Philander Chase, and a sermon by the Rev. Roger Searle, the Convention met, pursuant to adjournment.

The Rev. Doctor Doddridge made his report of the state of the church, as follows:

"St. James's church, in the county of Jefferson, nine miles from Steubenville, was formed about two years ago; it contains about thirty families, and is increasing. The number of communicants, fifty-two; the number of baptisms, within two years, has considerably exceeded one hundred. They are a steady, pious people, and zealously attached to the doctrines and worship of our church. Should an Episcopal congregation be formed in Steubenville, which it is hoped will take place at no very distant period of time, the two congregations, in that case, would form a convenient cure for one clergy-

form 208a [111-10-16 50m]

COLUMBUS:

Printed at the Columbus Gaz. Office by P. H. Ol

man.—They are taking measures to commence the building of a church, this season.

St. Thomas's church, in St. Clairsville, has been organized some time. The number of baptisms is considerable; the holy sacrament has never been administered here. There is every prospect, that this congregation will be large and respectable; the number of families attached to it, at present, is at least thirty.

St. Peter's church, in Morristown, consists of about twenty families; and bids fair to become respectable. This congregation, and that of St. Clairsville, which are but ten miles distant from each other, would form a convenient charge for one clergyman; and the present rector humbly hopes that through the blessing of divine providence, they will shortly have one settled among them.

He has officiated several times in Cambridge; and finds, that a congregation of about twenty-five families might be formed there. There are also some families of Episcopalians in and about New Washington, ten miles distant from Cambridge. These places certainly require the attention of the clergy of this Diocess.

St. James's church in Zanesville, which was formed by him, and of which he is still the rector, will be reported through some other channel. He indulges the hope, that this church will always hold a very respectable rank amongst the churches of the Diocess of Ohio.

The Rev. Doct. Doddridge is thankful to the great Shepherd and Bishop of souls for the event of an election of a Bishop for this

Diocess; and from the good account, which he has uniformly heard of the learning and piety of the Bishop elect, he anticipates every thing good and favorable to the church, committed to his charge. Intending, as soon as practicable, to become a member of this Diocess, he earnestly solicits the attention of the Bishop, and clergy to the congregations, which he has formed in the state of Ohio. His attendance on them is accompanied with great personal inconvenience; and it would give him the highest pleasure to feel justified in relinquishing it in consequence of the settlement of clergymen among them."

The Rev. Roger Searle made his report of the state of the Church, as follows:

Since the Convention and organization of the church in Ohio, at Columbus, last January the Rev. Mr. Searle, has visited, and preformed services in all the parishes in the northern parts of this state; his object was not so much to organize new parishes, as to build up, and administer the ordinances of religion among those already formed in that part of the state of Ohio.

The parish of St. James's church in Boadman, Trumbull county, is in prosperous circumstances; the number of communicants has considerably increased, within the last four months, and, an increasing attention to the duties of religion apparent among them, encourages the hope that the clerical services rendered, will not have been in vain.

form 2064 [111-10-16 80m]

COLUMBUS:

Printed at the Columbus Gaz. Office by P. H. Olm

St. Luke's church in Ravanna, Portage county, St. Paul's and St. John's in Medina county, St. Mark's and Trinity in Cuyahoga county, St. Peter's and Christ church in Ashtabula county, have all been visited by the him, during the spring last past. Among them he has baptised about fifty persons, and admitted a respectable number to the Holy communion. An awakened attention to the duties of christianity, and personal piety, among the members of the above parishes, and their increasing attachment to the primitive doctrine and usages of the Church, induce the belief, that under the gracious smiles of the great Head of the Church, they will continue to prosper.

Since January last, there have been formed a Bible and common Prayer-Book society, a Female Tract society, and a Missionary society, Auxiliary to "the Episcopal Missionary society, of Philadelphia," all within the westeren Reserve, Ohio. The several constitutions and organizations of their societies are printed, and are now in general circulation for subscribers. Several boxes of Bibles, Prayer-Books, and Tracts have been written for, by those societies; which boxes are supposed to be now on their way to the Reserve.—"The Episcopal missionary society of Philadelphia," though but lately organized, and possessing but small funds, has been pleased to extend its benevolent aid towards the support of the or- of our church in the north.

ROGER SEARLE.

The Rev. Samuel Johnson made his report of the state of the Church, as follows:

After a mission in the western part of Pennsylvania, I took passage for Cincinnati the 9th of March. It was my intention to have gone through the state of Ohio, but the roads being excessively bad prevented it.

On my way down the river I officiated at Steubenville, the congregation appeared attentive and devout.

I commenced my ministerial labors at Cincinnati, on *Good Friday*. I remained there till the 1st *Sunday after Trinity*, with the exception of two services in the vicinity; one devoted to a promising little society at New-Port, in Kentucky, and the other 14 miles above Cincinnati.

In New-Port, the Episcopalians in conjunction with the Baptists have resolved to build a church to be used alternately.

The church at Cincinnati, which was organized under the zealous labors of the Rev. Mr. Chase, is flourishing. Many of the congregation are regularly brought up in the church, familiar with her doctrines, and alive to her interests. Many families, for the want of our services, have heretofore connected themselves with other denominations. But we may safely say, that there are about 50 Episcopal families, who regularly attend divine worship. They are remarkably attentive to the service, and the responces are made with animation and propriety. Several of the congregation appear to be seriously impressed with the

COLUMBUS:

Columbus Gaz. Office by P. H. Olmsted.

great duty of making their calling and election sure. The hope is indulged, that the seed sown may be watered with the showers of divine grace, nourished with all goodness and produce fruit unto holiness.

The different denominations have manifested much liberality to our society and have given us permission to hold services in their churches.

It would have given me pleasure to devote more time in places adjacent to my cure. But the state of the church at Cincinnati required my constant attention Their willingness to second my endeavors, their zeal for our church is truly commendable. A burial ground and a site for a church have been purchased, costing them about thirty four hundred dollars. A subscription for the purpose of erecting a church is now in circulation, and from 6 to 7000 dollars are already subscribed.

We sincerely hope that our Zion will flourish, that in time she will rise in the beauty and glory of her Apostolic services and command the admiration of christians.

I have administered Baptism to 13 persons. On my way to the Convention. I officiated at Paris. On the 29th in the evening at Chilicothe, likewise the Sunday following.

The congregation at Chilicothe, organized under the assiduous labors of the Rev. Mr. Searle is very respectable and promises to be an interesting one. The people are ardently desirous for the welfare of the church,

A subscription of 700 dollars is made for a clergyman; & no doubt the second year his salary would be increased.

I officiated one evening in Circleville. On my way to the eastward, by divine permission, I will hold services to congregations destitue of Clergymen.

The Rev. Philander Chase made his report of the state of the church, as follows:

Since my last report to the Convention, held in Columbus in January last, I have regularly officiated, by celebrating morning and evening prayer according to our liturgy in public, and administering the Holy Communion on Sundays, and other Holy Days; and by performing divine service, and delivering sermons, often on week days.

The circle of my ministration, however, has been much smaller than that stated in my last report. Delaware, Berkshire, and Columbus, and some intermediate places on Allum creek, have, with Worthington, the place of my residence, occupied my whole attention. The afflictive hand of Divine Providence requiring an unusual share of attention to my family, I fear my services have been, not only circumscribed, but in a measure inefficient. Much parochial attention has been with holden, which would, otherwise, have been afforded to my beloved people. I have, however, to bless God that he hath stirred up the hearts of some, by repentance and faith, to seek forgiveness of sins in Holy Baptism and the Lords Supper. Twenty two persons have been added to the

COLUMBUS:
Printed at the Columbus Gaz. Office by

Communion, and others, by their renewed and increased attention to the public services of religion, give reasonable promise of further increase. God in his providence has removed three by death.

What has been done by the Female Tract society to further the interest of religion in this and the neighboring places, is made known to the Convention, by the papers now before them

The affairs of the Bible and Prayer-Book society, among us, have necessarily been impeded in their progress, by occasion of the distance between this and the places where those books are advantageously printed. Unless, however, our supplies can be more copious, it is thought an edition of the Book of Common Prayer must soon be ommenced here to supply the increased demand.

PHILANDER CHASE.

The committee upon the communication from the Female Tract society of Worthington report, that in their opinion, it is proper that the Convention express their approbation of the object and labours of the society, by entering a declaration to that effect, upon their journals, and causing a copy thereof to be presented to the society, thro' their President, and they reported a declaration to that effect, as follows:

The convention have received with much satisfaction a communication from the Female Tract Society of Worthington, accompanied with their constitution, circular letter and two

tracts, which they have caused to be published and distributed in Worthington, and its vicinity Nothing can be more laudable, and deserve higher commendation than exertions to diffuse religious and useful knowledge in the world; and efforts for this purpose, are most successful when addressed to the minds of youth. The tracts published by the society, are in the opinion of this Convention, calculated to be eminently useful in promoting the object which the society have in view. They breathe a spirit of active and vital piety, and are written in a style of elegant simplicity, and perspicuity. Productions of this character naturally conduce to mend the heart, improve the mind & cherish a correct taste for literature; these are accomplishments of the highest order, which, in every station of life, contribute to adorn and dignify the human character.

The Convention rejoice that the female members of the church in Worthington, have engaged in a work of benevolence so worthy the attention of the mothers of the whole human family; a work, which while it does great good to others, cannot fail to produce many advantages and consolations to themselves. They recommend to the society a steady perseverance in the labor they have commenced. To stimulate their exertions, nothing more can be necessary than the exhortations of our Heavenly Father so frequently repeated in the Holy Scriptures. And if more were necessary, it would be found in the delight, which labors

COLUMBUS:

Printed at the Columbus Gaz. Office by P. H. O

of piety and love infuse into the minds of all good christians.

On motion *resolved*, that a committee of two member be appointed to prepare a copy of the journals of this Convention for publication; and superintend the printing thereof, and distribute them among the different parishes of the Diocess Ordered, that the President of the Convention and Mr. Gardiner be said committee.

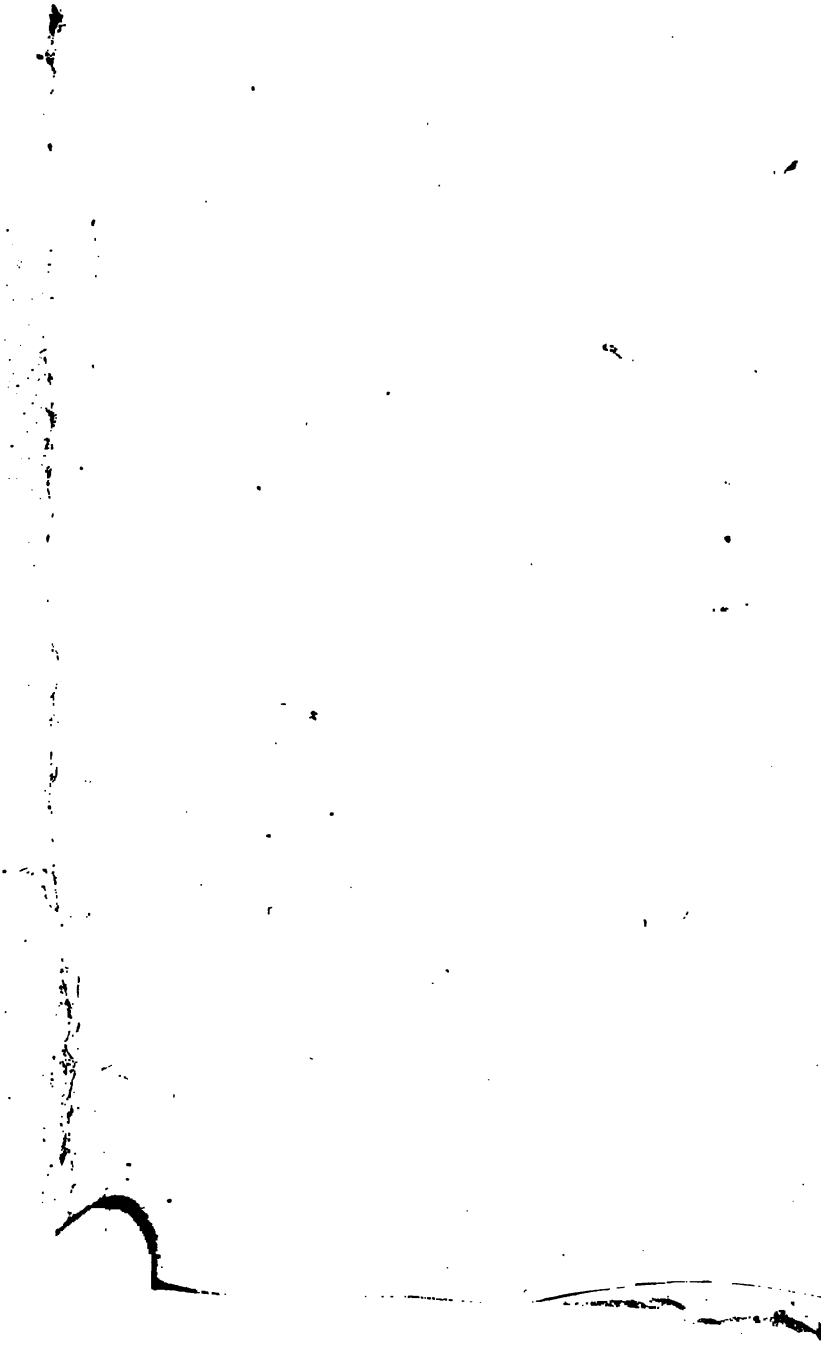
On motion, *resolved* that the thanks of the Convention be presented to the President and Secretary for their services during the setting of this Convention.

On motion *ordered*, that the Convention adjourn without day

PHILANDER CHASE, *Prest.*
CHARLES HAMMOND, *Sec'ry.*

ORK
ARY
53

ed at the Columbus Gaz. Office



JOURNAL

OF THE

PROCEEDINGS

OF THE SECOND

ANNUAL CONVENTION,

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF OHIO;

HELD AT WORTHINGTON,

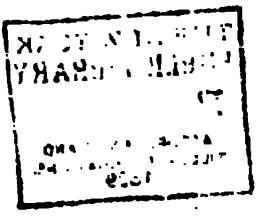
JUNE 2d, 3d and 4th,

1819.

THE NEW YORK PUBLIC LIBRARY
P 32753
ASTOR, LENOX AND TILDEN FOUNDATIONS.
1899.

COLUMBUS:

Printed at the Columbus Gaz. Office by P. H. Ol



PROCEEDINGS.

WORTHINGTON, *June* 2, 1819.

This being the time and place appointed by the Constitution of the Protestant Episcopal Church, in the state of Ohio, for the meeting of the annual Convention of the same; several of the Clerical and Lay Delegates attended in the Academy.

Divine service was celebrated by the Rev. Samuel Johnston, and a sermon suitable to the occasion, delivered by the Right Rev. Philander Chase; after the administration of the Holy Communion, the following Clergy took their seats.

The Right Rev Philander Chase, Bishop of the Protestant Episcopal Church, in the state of Ohio.

The Rev. Samuel Johnston, minister of Christ Church, Cincinnati.

The Rev. Intrepid Morse, (Deacon) minister of St. James Church, Zanesville, and the congregations in its vicinity.

The Rev. James Kilbourn, (Deacon) officiating in St. John's Church, Worthington.

The Lay Delegates exhibited certificates of their appointment, which were read and severally approved; and the following took their seats:

From St. James Church, Zanesville, Dr. Calvin Conant, Arius Nye, Esq.—From St. Pauls Church. Steubenville, Ephraim Root, Esq.—From St. James Church, Jefferson county, John Goodrich, jr.—From St. Philips Church, Circleville, Guy W. Doan, Esq.—St. Thomas Church, St. Clairsville, John Carter—St. Johns Church, Worthington, Ezra Griswold, Chauncey Barker, Ozias Burr.

Agreeably to the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop Chase delivered the following address:

My Beloved Brethren:

Through the great goodness and mercy of God, your *designs in my unanimous* election to the Episco-

pate of Ohio, were carried into effect. On the 11th day of February last, in the city of Philadelphia, I received consecration to that office, at the hands of the Right Rev. Bishop White of Pennsylvania; the Bishops of New-York, Maryland and New Jersey, assisting. My sense of unworthiness, for this sacred trust, is equalled only by my sincerity in promising to fulfil the duties of it, to the utmost of my feeble abilities; and both prompt me now and ever, to seek the gracious aids of our Heavenly Father, of our God and Saviour, "without whom nothing is strong, nothing is holy."

So little time has elapsed, since my consecration, and so much even of that little time it has been necessary to spend at home, to make amends for my long absence, and so little communication has been had with the south and north of the Diocess, that the materials wherewithal to comply with the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church," must of necessity be few.

On the 12th of February 1819, the next day after the solemnities of my consecration, I commenced my journey from Philadelphia for this state. The weather was very inclement. In two days, however, I reached Lancaster and performed divine service in the morning, and the same day (Sunday Feb. 14th) did the like duty at Little York, Penn. and baptised several children. From this place, across the mountains, at the most stormy season of the year, I reached Pittsburgh in one week. So bad, however, were the roads, that I was obliged, having injured one horse, to leave him and purchase another.

At Pittsburgh I was received with much kindness; and officiated in the Church at that place, on Sunday the 21st February, there also I baptised several children.

Proceeding on my journey, and in crossing the *Ohio river*, I cannot express to you the feelings that agitated my frame, as I stepped on the ground which was to be the theatre of my future labours in the Lord. What gratitude to him who ordereth all things for good, did I experience for his past mercies, in enabling me to overcome so many difficulties! What fear lest the grace bestowed on me be abused! What devout supplication, that God would still support and make me sufficient for *all my duties!*

The first time I officiated within the limits of my Diocess was at Zanesville, Sunday the 28th February, 1819. As I shall speak of this parish again, in the course of this address, I pass on to other things.

On the 31 day of March, I arrived at Worthington, the place of my residence. The Rev. Mr Morse in Deacon's orders, whom in the character of a Missionary, I had left in the care of my parishes and to do other duties in my absence. I found to have conducted so well that I cannot but bear this testimony in his favour. He had celebrated divine service 52 times; in Worthington 24, in Columbus 9, in Delaware 4, in Berkshire 6, Chillicothe 2, Zanesville 3 Somerset 1, Lancaster 1, Circleville 2; besides attending 4 funerals, and all to the general approbation of those who attended on his ministrations. No one, who considers the distance of these places and the inclemency of the season in which he travelled to them, but must acknowledge his activity and commend his zeal.

From the time of my arrival at home, till the 30 th of April, I was employed in ministering to my own Parishes. That of St John's Church, Worthington, is in a condition of much promise, having about 76 communicants. The congregation, as you see, perform the services assigned them in the responses, with uniformity and devout decency; and are well informed in that course of evangelical doctrine and primitive discipline, which form the ground work of stable Christianity. To the pious and provident generosity of the first proprietors of the town of Worthington, St. John's Church is indebted for a Glebe of about 100 acres (70 of the first rate bottom land and 30 woodland) which, at no distant day will be of essential service in support of the ministry. This land they hold, together with an eligible site in the village, on which to erect a Church, by virtue of an act of incorporation obtained of the Legislature, at an early period, for that purpose.

Before loosing our thoughts from the consideration of Worthington, we can, without much digression, contemplate another object highly interesting to every true friend of Religion and learning: and that is, the establishment of a College in this place, for the education of young men, *in natural, moral* and religious science. To men

who look upon learning to be the best handmaid to true piety, the news of the attainment of this great blessing, will occasion a sensation of grateful praise to a merciful Providence. A trusty person commissioned to solicit donations in favour of this College, has lately proceeded to visit our pious and more wealthy brethren in the eastern states: That he may succeed in his errand, to a degree worthy of so important an object, I do hope will be our ardent prayer.

The parish of Trinity Church, Columbus, having been formed but lately, and receiving but a small portion of ministerial labours, is as yet but small. From the respectability and zeal of its members and friends, joined to the consideration that they have received from the liberality of a worthy gentleman* the gratuitous conveyance of a lot of land on which to erect a Church, it may be fondly hoped that the day of prosperity is not far distant. Number of communicants living in Columbus is 8. died 2. Similar observations may be applied to St. Peter's Church, Delaware, and Grace Church, Berkshire: They are young and not very numerous, but give good promise of future success in zeal and piety. Number of communicants in Berkshire 10—in neither of the forementioned parishes under my care, have I yet administered the Rite of confirmation. If the Lord will, this, however, will soon be done.

It now becomes me to speak of those parishes and parts of the Diocess, which I have visited in my episcopal character. And to do this, I know of no better method than to lay before the Convention an extract from the journal which I kept during my journey.

May 1st, 1819 I arrived at Zanesville, the next day being Sunday. I preached and performed Divine Service. The congregation, particularly in the afternoon, was numerous and attentive. I announced my intention of holding a confirmation on the 23d inst. on my return.

The Tuesday following (May 4) I met according to previous arrangement, the Rev. Dr. Doddridge, at Cambridge, 25 miles east of Zanesville. After performing the service together, in the Court House, (congregation small,) we proceeded up Will's creek to Seneca village,

*Col. Johnson.

about 20 miles. At the desire of the family, I read prayers at the bedside of a sick woman, exhorting her to repent and trust in God. She appeared penitent and thanked me: I gave her the blessing.

May 5. We proceeded on our journey to fulfil an appointment made for me by Dr. Doddridge, to hold service at Mr. Dement's, about 10 or 11 miles from the village.

The roads being bad and the country new, we were somewhat delayed—the congregation had been assembled some time, and anxiously awaiting our arrival. At sight of us they were greatly rejoiced; and being too numerous to be all accommodated with seats in the log cabins, they removed to a convenient place in the adjoining wood. Here, with a small table taken from the cabin and covered with a coarse white cloth, on which to lay the holy books, the trees and the sky for our canopy and an assembly of people from the neighboring woods for our audience, the Doctor and myself performed the solemn services of the Church and baptised a number of children.

As soon as the services were over, the congregation crowded to the cabin, whether we had repaired. Here a most interesting scene took place. A number of young men and women, being deeply affected at beholding the services, particularly that of the Holy Sacreament of Baptism, applied for spiritual instruction. It was given them, and several were baptised. Witnessing the good effects of our endeavors, thus far we were encouraged to appoint another service the same evening. The house was again crowded, and a number of adults and infants were baptised. Dr. D. delivered a lecture in a very impressive manner, on the subject of the Christian Church and Christian ordinances. During the interval of our services this day, we learned that a number of families on Little Beaver creek, belonging to this recently organized parish, were desirous of public ministrations. Accordingly the next day. (May 6) guided by a Mr. Bryan across the high hills, we went thither.

The congregation were assembled—Dr. D. read prayers and the sermon was preached by myself. One adult and several children were baptised; the whole number *baptised in this* parish of Seneca was 24. Most

of the heads of the parish being present here, at Mr. Wendell's on Little Beaver, they proceeded to elect a delegate to the Convention, and to take measures for the building of a Church; which, though it will not be expensive, will be of great importance to the growing interests of our Zion in this quarter. Dr. D. manifested his zeal and ability in the cause of the Church, by an appropriate address. Service having been appointed at Barnesville, about 10 or 12 miles further on our journey, we hastened (in company with Mr Leek, for our guide) to fulfil our appointment. But it beginning to rain, we were somewhat delayed on the way, and did not arrive at B. until the congregation had dispersed. At evening however, the people assembled; the service of our Church was performed, and a sermon preached, in the Methodist meeting House.

The next day, (May 7) at Morristown, the people had assembled in great numbers in a convenient schoolhouse. Here divine service was performed, and a sermon preached; three persons desiring the Rite of confirmation and the Sacrament of the Lord's Supper, both these ordinances were administered to them. The audience never having witnessed the like before seemed deeply affected. The impression was evidently in favour of better things to come. On our way to St. Clairsville, the same day, the sacrament of baptism was administered to 5 or 6 children.

May 8, Saturday at 11 o'clock, Divine Service was celebrated in the Court House, St. Clairsville, and an impressive discourse was delivered by Dr. Doddridge. In the evening the same duty was repeated, and the sermon was preached by myself. The congregations were considerably numerous and very attentive.

Sunday, May 9. The day being uncommonly fine, the people began to assemble at an early hour; and the house, ere the service began, was much crowded. In the morning Divine Service was performed, and the Rite of confirmation was administered to 13 persons, and the Sacrament of the Lord's Supper to 11. At the evening service, the sacreament of baptism was administered.—This congregation is one among those in which the Rev. Dr Doddridge regularly officiates; yet some peculiar circumstances, had hitherto prevented him from attempting the administration of the Lord's Supper among

them. Happily those impediments are now set aside; the people are becoming seriously impressed with a sense of their religious duty, and much good is expected. The word of God is quick and powerful, and in nothing does it take more deep effect than in the solemnities of the Eucharist.

At St. Clairsville Dr. D left me, to visit his family; & on Monday, (May 10) at his particular request, I passed over the Ohio river to Wheeling, on the Virginia side. I attempted the administration of no Episcopal office here, being without the Diocess of Ohio. I however performed morning prayer in public, and preached a sermon to the people; after which, they saw fit to organize a parish, by choosing their wardens and vestrymen. Also, while on the Virginia side. I performed the visitation office to a sick man, a Mr. Wilson; and the next day (May 1) preached and performed Divine Service at West Liberty. Staid the same evening at Mrs. Hammond's, and was treated with great kindness.

May 13. I again joined my worthy friend and brother Dr. D. at his house in Charleston, (Alias Wellsburg) and was welcomed by himself and excellent family, with urbanity and unfeigned good will.

Twice the same day we held Divine Service. In the evening the congregation was large, and very attentive. The peculiar excellencies of our liturgy. become more and more visible, in proportion as people, old and young join in it; and where they do so join, increase both of numbers and piety, never fails to be the happy effect.—No Church which neglects the liturgy, will eventually prosper. God honors those who will honor him; and withdraws his blessings from those who refuse to worship him.

May 14. Attended by the Dr. and some of his family, I went to St. John's parish, a small Church, about 10 miles northeast of Charleston. Here the morning service was performed and a sermon preached; after which I visited a sick woman, and the same night passed over to Steubenville, on the Ohio side of the river.

May 15. Morning and evening service were celebrated this day in Steubenville, the former in the Methodist meeting house, and the latter in the Court house. The congregations in both places, were numerous & attentive.

Sunday, May 16. This day having been previously appointed for the administration of the Apostolic rite of confirmation, & the sacrament of the Lord's Supper in this place, the congregation, by the kind and pressing request of the Methodist society, met in their meeting house. The press was very great, so that it was with great difficulty that room was preserved to do the duties of the day. The discourse was delivered by Dr. Doddridge. I administered confirmation to 38—and the Lord's Supper to about 25. Great reverence and devout attention, appeared in the behavior of all present In the afternoon of this day Divine Service, at the request of the minister and people of the Presbyterian denomination, was performed in their meeting house. Six or seven children were baptised. At candle lighting I again performed service in the Methodist meeting house, and gave notice that Episcopalians would meet me the next morning, at the house of Mr. Dickinson.

Monday, May 16. I organized a parish, by the name of *St. Paul's Church*, in Steubenville, to the great satisfaction of the friends of our Zion. They appointed their delegate to the Convention, and took measures for procuring regular services; I also this day baptised 20 children.

Tuesday. Being joined by Dr. Doddridge, who had been, on Sunday afternoon, called away to attend the sick, I proceeded across the woods to St. James' Church, a small building erected for public worship, about 10 or 12 miles from Steubenville. For public services, they depend on Dr. Doddridge, who attends a certain portion of his time. The number of communicants I could not exactly know; as the holy sacrament for the Lord's Supper, was, through mistake, not provided for at this visitation. The probable number is however, about fifty. After morning prayer and a sermon, I administered confirmation to twenty one persons.

Here I took leave of my worthy friend and brother, and proceeded on my way towards Cadiz, where Divine Service had been appointed on the morrow. In company with a Mr. Finley and a Mr. Henderson, I reached that night, the neighborhood where they lived, about nine miles from St. James' : ear y west. I had been *told that old Mr.* Finley was sick, that he desired the

consolations, religion, and that the neighborhood would be glad of my ministrations. I complied with the request, and the event proved that there was a particular providence in so doing. These people were principally from Ireland, and in their own country were what are called *English Protestants*, bred to a liberal and pious way of thinking, and to a more than ordinary courteousness of deportment. Emigrating from their own, and coming to this country in the early settlements of Ohio, they fixed themselves here in the woods, and underwent the many deprivations and hardships incident to a new establishment; their children grew up and their families increased.

Ardently attached to the church, they could not but think of *her* and *her pleasant things;* though they had but little prospect of seeing her prosperity. The Rev. Dr. Doddridge, the nearest, and for many years, the only Episcopal clergyman in the country, lives some 20 miles from them on the Virginia side of the Ohio. Such were his avocations, that he had never been among them. Here they were isolated and alone, as sheep having no shepherd. Finley the elder, "the old man of whom I spake, was yet alive;" yet only so alive as that they were obliged to raise him up to salute me, as I approached his bed. As I took his hand, trembling with age and weakness, he burst into tears, and sobbed aloud. The grateful effusions of his heart, at the sight of a minister of the blessed Jesus, were made intelligible by the most affecting ejaculations to God, his Maker, Saviour and Sanctifier. "I see my Spiritual Father," said he, "my Bishop, the Shepherd of the flock of Christ, of which I have always considered myself and my little lambs about me, the members, but too unworthy, I feared, to be sought and found in this manner. O Sir! do I live to see this happy day? Yes, 'tis even so: Blessed Lord! Holy Jesus! Thou who once camest in great humility, to seek and to save that which was lost, receive the tribute of my grateful heart. Now let thy servant depart in peace." As the venerable man spake forth the effusions of his mind, in words like these, he bowed his grey hairs, and begged the prayers and benedictions of the Church. They were afforded; and cold must that heart be which, under such circumstances, could refuse to be

ervent. The visitation office was performed; in which the family joined by the neighbors hastily assembled, participated.

The good effects of this office, not only on the person to whom and for whom it was prepared, but on all who witnessed it, were apparent. And here I cannot but bear my decided testimony, in favor of a rubrical conformity to the injunctions of our venerable Church, in preference to any thing which the minister (especially if he be a young man) may substitute in its place. If the minister sustain the character of his Divine Master, whom he represents, and whose work he is doing, he need be under no apprehension of *incongruity*, when, on entering the house of the sick man, he repeats what the Church has commanded him to say, "peace be to this house and all that dwell in it" There is such primitive simplicity, there is something so characteristic of a servant and imitator of Jesus Christ, in solemnly pronouncing these words on approaching a sick man's couch, that every heart feels their force, and every eye melts into tears. The soil is thus prepared to receive the words of exhortation which follow, and to offer up the prayers with unfeigned devotion.

The branches of the family, and other persons in the vicinity, being, though at a late hour, sent for, I proceeded to the work of instruction. The nature and obligation of the christian covenant in baptism, and as renewed in confirmation, and the Lord's Supper, were dwelt upon; and the little assembly were dismissed with earnest exhortations, to seek in their prayers the aid and direction of God's Holy Spirit, to guide them in the solemn duties, to be performed in the morning.

I went home with one of the sons of Mr. Finley, and after a short time devoted to sleep, at dawn of day I returned to the sick mans bed. The family and friends came as quickly together, and the sun had scarcely begun to enliven the woods, when I again addressed my interesting audience. With what heartfelt pleasure—with what grateful exultation did I now read in the countenances of this little flock, the effects of gospel truth.—Every face beamed with holy *fear* and *love*, that blessed compound, which speaks at once the modest, the *believing and the* obedient christian: And when I exam-

ined and called for the persons to be confirmed, eleven out of this little circle, presented themselves. The office was begun and they received the *laying on of hands;* after which the holy supper of our Lord was administered to the like number, (tho' not entirely to the same persons—some having been confirmed before, and some, who were now confirmed, being not yet duly instructed for the sacrament.) In a cabin with scarcely a pain of glass to let in the light of day; and floor of roughly hewn planks. we knelt down together, and there the holy offices were performed. The patriarchal old man, having caused himself to be raised in his bed, gazed with unspeakable rapture on the scene before him.—His tears only indicated what he felt. The Symbols of his dear Redeemer were given and received. They were pledges of eternal joys, in that world whither he was so fast hastening Giving him the Episcopal blessing, I took my leave and departed. My mind however did not—does not soon leave them. I never shall forget the family and neighborhood of the venerable Findley.

May 19. Deeply impressed with the affecting scene last noticed, I arrived at Cadiz. Notice had been given but with a mistake, as to the day of appointment.—Many of the people of the village appeared desirous of having divine service, and offered to give notice of holding it in the evening; I staid accordingly, and officiated in the Methodist meeting house. The congregation was numerous & attentive; but few having any acquaintance with our primitive service, the peculiar beauties of it could not appear.

May 20. The day of ascension; I was obliged to spend in travelling from Cadiz to Cambridge 42 miles. The roads being good and the weather fine, I performed my journey with ease and pleasure. The next day, (May 21) according to appointment, the congregation met in the court house for public worship; divine service was performed, a sermon preached, and I baptised one infant. The same evening I went on my way towards Zanesville and staid within about 13 miles of that place.

May 22. In the morning I rode into town, and found the Rev Mr. Morse, returned from a short missionary tour, and engaged *in the* duties of his office as minister

of that parish: Confirmation and the holy sacrament of the Lord's supper to be administered on the morrow.—And here I cannot but observe, how much may be done by the united zeal of minister and people, in preparing the way of the Lord, as he comes to us by his word, and holy spirit through the primitive ordinances of his holy Church. There is no necessity of striking out *new ways*, if those which we have, were properly and duly made ready and prepared.

Sunday 23. At the particular request of the Presbyterian congregation of Zanesvile, service was held in their meeting house, and confirmation was administered to 25 persons. After which, 22 received the holy communion; and during the afternoon service 2 adults and 3 children received the sacrament of baptism The discourses were delivered by myself, and the morning and evening prayers read by the Rev. Mr. M. There are good reasons to believe that the solemnities of the day were beneficial, not only to those who were immediately concerned in them, but to most of those who witnessed them. The Church in Zanesville, as well as myself, have great reason to be grateful for the kindness shewed by the Presbyterians, in the use of their house of worship. The parish of St James' Church, Z. have made arrangements with the Rev. Mr. Morse, for his ministerial services, during half the present year; their zeal and liberality deserve praise. The other half, I have recommended him to spend in visiting congregations destitute of the regular services of a clergyman.

May 25 In my way home, on Tuesday evening I preached, and performed divine service in the village of Granville. The audience, though assembled at about 2 hours notice, were numerous and attentive. Further services were earnestly requested.

Last Sunday was spent in ministering to the people of my own immediate parochial cure. The number to be confirmed next Sunday is not small. From the northern parts of the Diocess, the parishes of which generally receive the ministrations of the Rev. Mr. Searle, I have heard nothing except in a letter from the Hon. Solomon Griswold, earnestly desiring episcopal offices. The members of our communion in that quarter, for the most part emigrating from those portions of the union,

where pious zeal and correct knowledge of the Church are signally conspicuous, there is good grounds to believe will not be wanting. If the Lord will, I propose to visit them this summer or fall. From the south I have learned good tidings of Christ Church, Cincinnati. Hardly two years have elapsed, since this parish was first organized. They now have a worthy Pastor, in the Rev. S. Johnston, a convenient place of public worship, purchased of the Baptist's, and about 70 families who attended divine service. In Chillicothe the prospect, I learn, is also good. Though they are supplied only with occasional ministrations from the clergy, yet by means of a lay reader and the use of an organ, the services are well performed; sermons are read from approved authors, and the congregation kept in an increasing state. Should success attend their designs of building a Church and obtaining a worthy Pastor, it will afford matter of devout gratitude.

Since the last convention, the friends of our holy communion, at Circleville and its vicinity, have seen fit to elect wardens and vestrymen, and a delegate to this convention. The name of their parish is *St. Philip's Church.* They hope when the Church in Chillicothe is supplied with a clergyman, to have the benefit of his ministrations a part of the time. Since coming into this state, I have baptized about 400 persons, of which number 55 were adults, and 36 persons out of this Diocess, when on my journey to the north and east.

The Episcopate of this Diocess having no stated means of support, and my own personal funds being considerably exhausted, I leave the consideration of this subject to the wisdom of the convention by committee or otherwise. That the great head of the Church by his holy spirit may "direct us in all our ways, and further us with his continual help, so that in all our work, begun, continued and ended in Him, we may glorify his holy name," is the prayer of affectionate Pastor.

PHILANDER CHASE.

The Convention adjourned till 4 o'clock.

Wednesday, 4 o'clock P. M.

The Convention assembled.

The Rev. Samuel Johnson, was by ballot elected the secretary of the Convention.

The Constitution and canons of the Protestant Episcopal church in the United States, as also the Constitution of this state were read.

On motion, *Resolved*, That Mr. Benjamin Birge from Lexington Kentucky, a candidate for holy orders be admitted to an honorary seat in this Convention.

The following rules of order were adopted.

Article 1. The business of every day shall be introduced with prayer.

Art. 2. The minutes in the Journal of the proceeding day, shall be read every morning after divine service.

Art. 3. When the president takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

Art. 4. No member shall absent himself from the service of the house, unless he have leave, or be unable to attend.

Art. 5. When any member is about to speak in debate, or deliver any matter to the house, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself strictly to the point in debate.

Art. 6. No member shall speak more than tiwce in the same debate, without leave of the house.

Art 7. A question being once determined, shall atand at the judgement of the house, and shall not be again drawn into debate, unless it should be on motion for re-consideration: Which motion can only be made by a member voting in the majority, on the question proposed to be re-considered.

Art. 8. When the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the house, or read any book.

Art. 9. Every member who shall be in the house, when any question is put, shall, on a division, be counted, when he is not particularly interested in the decission.

Art. 10. No motion shall be considered as before the house, unless it be seconded, and reduced to writing when required.

Art. 11. When any question is before the house, it shall be determined on, before any thing new is introduced, except the question for adjournment, postponement, or amendment.

Art. 12. The question, on a motion for adjournment, shall be taken before any other, and without debate.

Art. 13. When the house is to rise, every member shall keep his seat, until the President leave the chair.

The clergy were called on for their reports, required by the 45th canon of the general Convention, which were presented and read; and, as required by the said canon, inserted on the Journals.

The Rev. Mr. Morse, reports to the Convention; that he came into this diocess in October last and during the winter, in the absence of the Right Rev. Bishop, performed service principally in his parishes, viz. Worthington, Columbus, Berkshire and Delaware. That at present he officiates in St James' church, Zanesville, and occasionally visits congregations destitute of the regular services of a clergyman. In performance of this duty, he has been several times at Chillicothe and Circleville, where the prospects of the church are encouraging: also at Lancaster and Somerset, where are a few Episcopalians; and lately at Portsmouth and Marietta; in both of which places, parishes might be organized with good prospects of success, could they be furnished for a short time with missionary aid. The great object of request, in various parts of the Diocess which he has visited, is for Prayer Books, Tracts and missionary services. Is there no means by which they may be supplied?

In several, instances families have been found who had resided in this state from seven to fifteen years, and during that period, had never enjoyed the, ordinances of the Gospel, or been favored with an opportunity to worship God, in what they esteemed the beauty of Holiness—the public liturgy; yet in all this time, they had retained an affectionate attachment to the church and professed their determination to live and die in its communion.

Surely such scattered members of the fold of Christ should not be neglected.

Since his arrival in this Diocess, Mr. M. has performed Divine service and preached constantly twice (except in one instance,) and occasionally three times, on Sundays, often on a week day or evening, has attended four funerals, and baptised nine children & three adults.

New communicants in St. James church		10
Present number,		23
Baptisms,	Children	6
	Adults	3

The Rev. Samuel Johnson, reported to the Convention as follows:

Since my last report of the state of religion in my parochial cure, I have reason to be thankful, that my labors, under God, have been crowned with success. The prosperity of the church has exceeded my most sanguine expectations. The congregation is respectable and increasing. Some hopes were entertained, that their ability would have been sufficient to build a church, the ensuing season; but it has been judged expedient to defer it for the present. A neat and tolerably commodious house, formerly occupied by the Baptist denomination, has been purchased. The congregation for the most part are regular rubrical, and attentive. The responses are made with apparent piety. Several families, who were prejudiced by education against the *Liturgy* of the church, begin now to realize its excellencies and enjoy its advantages. There is room for a more active and persevering zeal among us; but we are not without hope, that our diligence may be increased. We know that some, old and young are enquiring *what they must do to be saved?* The influences of divine grace, have been felt among us, and are visible in the lives of many.

When the church was organized, there were but three communicants. Accessions have since been made. We feel satisfied that others who are now seriously inclined, will, after confirmation, present themselves at the table of our Lord.

The fruits of practical piety, are apparent in the congregation, resulting, not only from the usual services of the Lords day, but from a careful observation of the festivals and fasts of the church.

Some members of the congregation deserve commendation for their zeal, in cultivating a correct taste, for sacred music. A good choir is formed, and the style of their performances is very creditable to themselves and the congregation. The music will be still further improved, when an organ, which is now expected, shall have arrived.

A Sunday school has been established, which promises to be a permanent blessing to the church. Through the exertions of some of our young people of both sexes, who are devout and exemplary, the children have been uniform in attending church, diligent in their studies, and interesting in catechetical and scriptural recitations. It is hoped that this little nursery of piety, may be duly tended that every fresh bud of virtue, sheltered from noxious blasts may gradually expand in beauty and fragrance.

Families - - - - - - - -	70
Communicants last year 8, added 12 present no.	20
Funerals (Infants) - - - -	6
Baptisms - - - - - -	17

In October last, on my return from the eastward I officiated in the following places, west of the mountains. At Brownsville, Pa. Wheeling, Va. St. Clairsville, Cambridge, Zanesville, Lancaster, Chillicothe, and Lebanon. This season, services have been held one Sunday at Jeffersonville, (Indiana.) In the state of Kentucky, one Sunday at New-Port, one Sunday at Louisville, and two Sundays at Lexington, in exchange with the Rev. Mr. Ward.

On my way to the present Convention, I preached at Lebanon one evening; one Sunday at Chillicothe, and one evening at Circleville.

In my public ministrations, I have generally found a desire in the members of our church for the ordinances of the Gospel: and learn from various sources that multitudes on the Ohio and Mississippi, are mourning their deserted condition.

The shepherds of Christ's fold. must be invited, must be intreated, to come in search for the poor, the humble the wandering, sheep in the wilderness, that they may imitate their blessed master, in seeking to save that which *was lost.*

The field for usefulness is extensive, and the laborers are few. This should prompt the sincere prayers of every christian, that "*the lord of the harvest would send forth laborers into his harvest.*"

The *Reverend Roger Searle*, was prevented by indisposition from attending the convention In his report to the Bishop, he states that his labors in the discharge of his ministerial offices have been arduous: and although he has suffered under the difficulties of an infirm state of health, most of the year, yet God in his holy providence, has supported him. "The Parish of St. Pauls in Medina, is increasing in numbers, in a pious attention to the ordinances, and in attachment to the primative doctrines and liturgy of the church. The Parish of Trinity church Cleaveland is smaller in numbers; but is not without encouraging prospects. That of St. James Boardman is increasing in numbers, and is attentive to the liturgy and rubrics of the church. The same may be said of Christ church Windsor & St. Peters Ashtabula

The Parishes of St Luke's Ravenna.of St. Mark's in Columbia, and St. John's church Liverpool,are small in numbers. The two last mentioned are regularly attentive to Divine service on Sundays, as well when I am absent, as when present. A growing attachment to the duties of religion is visible and this being accompanied by the fruits of true piety to God, is encouraging to my labors.

The number of communicants has increased to about one hundred. Baptisms since last Convention, forty seven. The Bible and Prayer Book society, formed here last year, is augmenting in numbers and commendable zeal. They have gratefully received, and judiciously distributed from similar societies in Philadelphia a number of Bibles and Prayer Books. The Episcopal female Tract society within these congregations has increased greatly in its numbers and zeal, in the course of the last year. About 2000 very valuable Tracts have been forwarded to them, during the last year from the Tract societies in Philadelphia and Albany.

The salutary and highly beneficial effects, resulting already from the praise worthy exertions of this society are peculiarly gratifying.

Resolved that the Convention adjourn till 10 o'clock tomorrow morning.

THURSDAY, 10 o'clock A. M.

The Convention assembled.

The following lay delegates presented certificates and took their seats, viz.

Benjamin Gardiner, from Trinity Church, Columbus —David Prince, from Grace Church, Berkshire—James Wolcott. from St. Peter's Church, Delaware.

Resolved, that Mr. Ware, from Windsor, Ashtabula county, be admitted to an honorary seat in this Convention.

Resolved, that the Convention now proceed, to elect four members of the standing committee, for the ensuing year.

Whereupon the following persons were elected:

The Rev. Samuel Johnston, the Rev. Roger Searle, Messrs. Benjamin Gardiner and Calvin Conant.

Adjourned for divine service– prayers were read & sermon delivered by the Rev. S. Johnston. The Right Rev. the Bishop admitted the Rev. Intrepid Morse (Deacon) to the holy order of Priests.

THURSDAY, 3 o'clock P. M.

Convention assembled—*Resolved*, That the Convention proceed to elect another clerical member for the standing committee. The Rev. Mr. Morse was then chosen.

Resolved, That it be recommended to the Wardens and Vestry of every parish within this Diocess, to procure as soon as practicable, for their use, a copy of a late publication in the eastern states, entitled, "The Journals of the proceedings of the General Conventions of the Protestant Episcopal Church of the United States of America," containing also the Constiutions and Canons of said Church.

Resolved, That a committee of three, be appointed to form Canons for the use of this Diocess.

The Rev. Intrepid Morse, the Rev. Samuel Johnston and Benjamin Gardiner, were appointed the said committee.

Divine service was then performed by the Bishop, and sermon delivered by the Rev. Mr. Morse.

Adjourned till 8 o'clock on Friday morning.

FRIDAY MORNING, 8 o'clock.

The Convention assembled.

Divine service was performed by the Rev. Mr. Morse. The committee appointed to propose Canons, for the use of the Church in this Diocess, reported the following, which were read, approved and adopted:

Canon 1. Each officiating settled minister, in this state, shall keep a book or register, in which he shall enter every baptism, marriage & funeral within his cure; he shall also keep a register of the communicants of his Church, and the number of families, within his cure; and his notitiæ parochiales embracing these subjects shall be presented to the Bishop, at the annual state Convention.

Canon 2. It shall be the duty of every clergyman to attend all Conventions of the Diocess; and it shall be the duty of every parish to send one or more lay delegates.

Canon 3. Disorderly and immoral conduct, neglect of duty, disregard to the Constitutions and Canons of the Church, or disseminating, or countenancing opinions which are contrary to its doctrines, are offences for which a clergyman may be brought to trial.

Canon 4. If a minister offend in any of the respects, specified in the third Canon, application in writing, signed by his accuser, shall be sent in the first instance, to the standing committee; and if it appear to them, that there is ground for the charge, they shall report thereupon to the Bishop; who shall call a Convention of his clergy, (not less than three) and after a full and fair trial and examination, the Bishop, with the advice of his clergy, shall pronounce sentence against him, if found guilty.

Canon 5. The clergy shall pay strict regard to the rubrics of the Church, and shall neither alter nor mutilate the service, otherwise than they are by the rubrics permitted.

Canon 6. All candidates for holy orders shall be examined. on such subjects as are prescribed by the Canon of the general convention.

Canon 7. No clergyman shall remove from one parish to another in this Diocess, without the Bishop's consent. But if the Bishop should refuse, & the clergyman

should thereby think himself aggrieved, an appeal may be made to the Convention.

Canon 8. All annual meetings for the choice of wardens and vestrymen, shall be opened by prayer; and if there be a rector or clergyman, he shall preside, agreeably to ancient usage. In case of a vacancy, or necessary absence of the rector, or clergyman, the senior officer present shall preside.

Canon 9. Whereas, the alms and other devotions, of the people at the holy communion, are committed to the minister at the altar for presentation, and remain at his disposal—it shall therefore be his duty to dispense the same, according to the true intent and common usage of the Church; it being understood, that the rector will be assisted in this part of his duty, by the wardens of the parish. And in case any minister present alms, & other devotions at the altar, in any vacant parish, he shall commit them to the wardens of said parish, for their disposal; and the minister (or in case of a vacancy) the wardens, shall render an account of the disposal, at the annual parish meeting.

The committee appointed to suggest measures for the support of the episcopate reported, the following preamble and resolutions, which were read and adopted.

The committee appointed to devise ways and means, for the support of the episcopate of the Diocess of Ohio, beg leave to report, that on entering upon the duties of their appointment, two important considerations, have presented themselves, viz.—*present* and *permanent* Episcopal support.

As *permanent* support is the grand object, agreeably to their views of the subject; they have devoted most of their attention thereto. It appears to your committee that a fund can be raised in no other way, but by voluntary contributions or donations, in money or lands or other property, from those friendly to the Episcopal Church within this Diocess; and that a principal part of all such donations and contributions, ought to be appropriated to the purchasing of lands or other property, promising a sure profit.

The better to carry into effect this design, your committee recommend the adoption of the following resolutions:

1. *Resolved*, That it be the duty of the wardens and vestry of each parish within this Diocess, on or about the first day of January, 1820, and annually thereafter, to solicit from the friends of the Church, donations by subscription or otherwise, for the Episcopal fund, to be applied as hereafter provided.

2. *Resolved*, That three trustees be triennially elected by the Episcopal Convention of this Diocess, who may be required to give bonds to the standing committee, for the faithful discharge of their trust; and whose duty shall be to receive all monies or other property, which may be realized pursuant to the preceding article; and pay over to the Bishop or his successor in office, such sum as the Convention, at their respective annual meetings, shall direct; *provided*, That all donations in land and personal property, limited by the donors, to the use of the permanent fund, shall be applied to that fund.

3. *Resolved*, That the trustees annually address a circular letter, to the wardens and vestry of the respective parishes, in this Diocess, setting forth the important object to be effected to the Church generally, by a commendable liberality; and making it their duty to solicit from friendly land owners, donations in land or other property.

4. *Resolved*, That the trustees be requested to petition the Legislature of this state, at their next session, for an act to incorporate them and their successors in office, by the name and style of "the trustees of the Bishop's fund of the Diocess of Ohio."

5. *Resolved*, That the trustees shall have the power according to their own good judgement and discretion to manage and dispose of all monies and property to the best use and benefit of the Episcopal fund; reserving one half of the last annual cash receipts to be applied by the next Convention, which shall not have been disposed of agreeably to the appropriation aforementioned and that they annually report at the Convention, their proceedings together with an account of all contributions and donations by whom made during the last year.

Resolved, That the trustees of the Episcopal fund be now elected. Whereupon, the following persons were chosen :

Benjamin Gardiner, Columbus.
John Matthews, Putnam.
John C. Wright, Steubenville.

Guy W. Doan, Esq. submitted the following preamble and resolutions which were read and adopted. Whereas, a charter has been lately obtained for the establishment of a College at Worthington; and whereas adequate endowment of said College, and public patronage are its main dependence. Therefore,

Resolved, That this Convention, deeply impressed with the truth, drawn from the experience of all ages, that learning and piety are intimately connected, do recommend, through the medium of this Journal, to public patronage the aforesaid institution. The site on which the College is built, is in a village remarkable for the beauty of its situation, the salubrity of its air, and the purity of its waters. The country round about is healthy, and peopled with peaceful and orderly inhabitants. But its funds are small and need the fostering hand of a generous public, and this, it is devoutly hoped, will not be withholden.

The house proceeded to the election of their Delegates to the general Convention to be holden in Philadelphia, May, 1820.

Clergy,
The Rev. Roger Searle,
—— Samuel Johnson,
—— Intrepid Morse.

Laity,
Benjamin Gardiner.
Doc. Horace Reed,
William Worthington Esq.
Ephraim Root, Esq.

Voted that the Bishop receive the thanks of this Convention for his excellent address; and that he allow it to be published in the Journals of the same.

Voted that the President and Secretary, receive the thanks of the house for their services during the setting of the Convention.

It was moved and carried that this Convention rise.

PHILANDER CHASE.

Bishop of the Protestant Episcopal Church in the state of Ohio, and President of the Convention.

Attest SAMUEL JOHNSTON, Secretary.

*** The next annual Convention, will be held, at Worthington, on the 1st. Wednesday in June, 1820.

☞ Form of the testimonial to be given to lay Deputies.

(Name of the church, the place, and date.)

This certifies, that, at a meeting of the congregation of this church, for the purpose of electing church officers, and deputies to the Convention, (or, for the purpose of electing Deputies to the Convention, if the meeting be for that object alone,) A. B.—C. D. and E. F were duly chosen to represent the congregation in that body, for the year ensuing In testimony of which, I have hereunto set my hand, (or if two vestrymen subscribe, we have set our hands.) the day and year, above written.

This certificate shall be signed by the Rector, if present; otherwise, by one warden, or two vestry-men,

FINIS.

APPENDIX, No. I.

Extract from a resolution passed the house of Bishops at the general Convention in New York, May 1817.

"The house of Bishops, solicitous for the preservation "of the purity of the Church, and the piety of its mem- "bers, are induced to impress upon the clergy the im- "portant duty, of warning with a discreet but earnest "zeal, the people of their respective cures, of the danger "of an indulgence in those worldly pleasures which "may tend to withdraw the affections from spiritual "things And especially on the subject, of gameing, of "amusements involving cruelty to the brute creation, "and of theatrical representations, to which some pecul- "iar circumstances have called their attention,—they do "not hesitate to express their unanimous opinion, that "these amendments, as well from their licentious ten- "dency, as from the strong temptations to vice which "they afford, ought not to be frequented."

APPENDIX. No. II.

ADDRESS TO THE BISHOP.

Right, Rev. & Dear Sir,

We the undersigned clergymen, of the Episcopal church, would do injustice to our feelings were we to omit our congratulation, on the establishment of the Episcopate in Ohio.

We welcome your safe return to this Diocess after consecration to the Holy office which you now sustain; we felicitate ourselves on the successful issue of an event so important to the interests of our infant Zion, as was this consecration; we rejoice in the opportunity now afforded by a merciful Providence, to assemble in the first Convention, west of the Alleganies, holden under its Episcopal Head.

With ordinary feelings, Rt. Rev. and Dear Sir, do we advert to the present situation of the church in the West. *It is a rose planted in the wilderness:* may it be watered with the dews of Heaven; may it be nourished by the continual blessing of Him who is the fountain of goodness, until it flourish in beauty and perfection.

There is indeed great reason to be thankful for the past, and to take courage for the time to come. Much has been done; but much yet remains to be executed. Under the blessing of God, a few more laborers in the vineyard would be instrumental to introduce a spirit of primative piety and order, where once they were little known and still less regarded. Are there no means by which they may be procured?

We feel it a duty to state, that in your exertions for the extention of the Redeemer's kingdom you will have our prayers for success, and our hearty co-operation in the work. The importance of giving strength and stability to the foundation of the Church in this Diocess, by a strict attention to its doctrines and discipline, must be obvious; in these, and in all other respects (as in duty bound) we promise our true and canonical obedience.

Relying upon your piety and zeal to direct the work; trusting to the promises of God to crown it with success, with prayers that your health and usefulness may long be continued a blessing to the fold of Christ, we are,

Right Rev. and dear Sir,
your friends & servants in the Lord,
SAMUEL JOHNSTON,
INTREPID MORSE.

Worthington, June 2d, 1819.

REPLY.

To the clergy of the Diocess of Ohio.

Beloved Brethren in the Lord,

Your address to me, on the subject of commenceing the duties of the Episcopate, and of opening the convention of Ohio, is now before me. My feelings, in reading it, are those of gratitude to God, and great friend-

ship and love to you: I wish I could express them in a becoming manner—acceptably to Him, & satisfactorily to myself and you.

The Divine Head of the Church, has indeed been gracious unto us. Let us improve his mercy, by devoting ourselves more and more ardently to his service. Let us be *instruments* in his hands, of watering this "Rose in the wilderness," planted by his gracious providence. Let us with the strength and wisdom, which his word and holy spirit alone can give, shield and nourish it.—To the blessing of the dews of Heaven, let us pray God that he would add, on the one hand, that of keeping far from it the chilling frosts of indifference and impiety; and on the other, that of protecting it from the tempests of fanaticism. By day, let it receive our constant care; and in the night season, let it not depart from our pious thoughts.

Your tender solicitude for more laborers in the spiritual field before us, is by me most sincerely reciprocated. I feel the subject most deeply; and with you will pray the Lord, that he will dispose the hearts of many, to go forth into his vineyard; but the means are as yet mostly withholden from our view.

Your characters in life, and your friendship to me in particular, are a sufficient pledge of the sincerity with which you promise canonical obedience. While I live, this great honour which God has bestowed on me shall, with his help, never be abused. His glory and the good of his Church shall be the sole motives in prompting me to every act of spiritual advice and discipline.—That I fail not herein, a sense of my own weakness, makes me entreat your fervent prayers.

To God's holy keeping and protection, you are now commended, by your faithful friend and Pastor,

PHILANDER CHASE.

Worthington, June 2d, 1819.

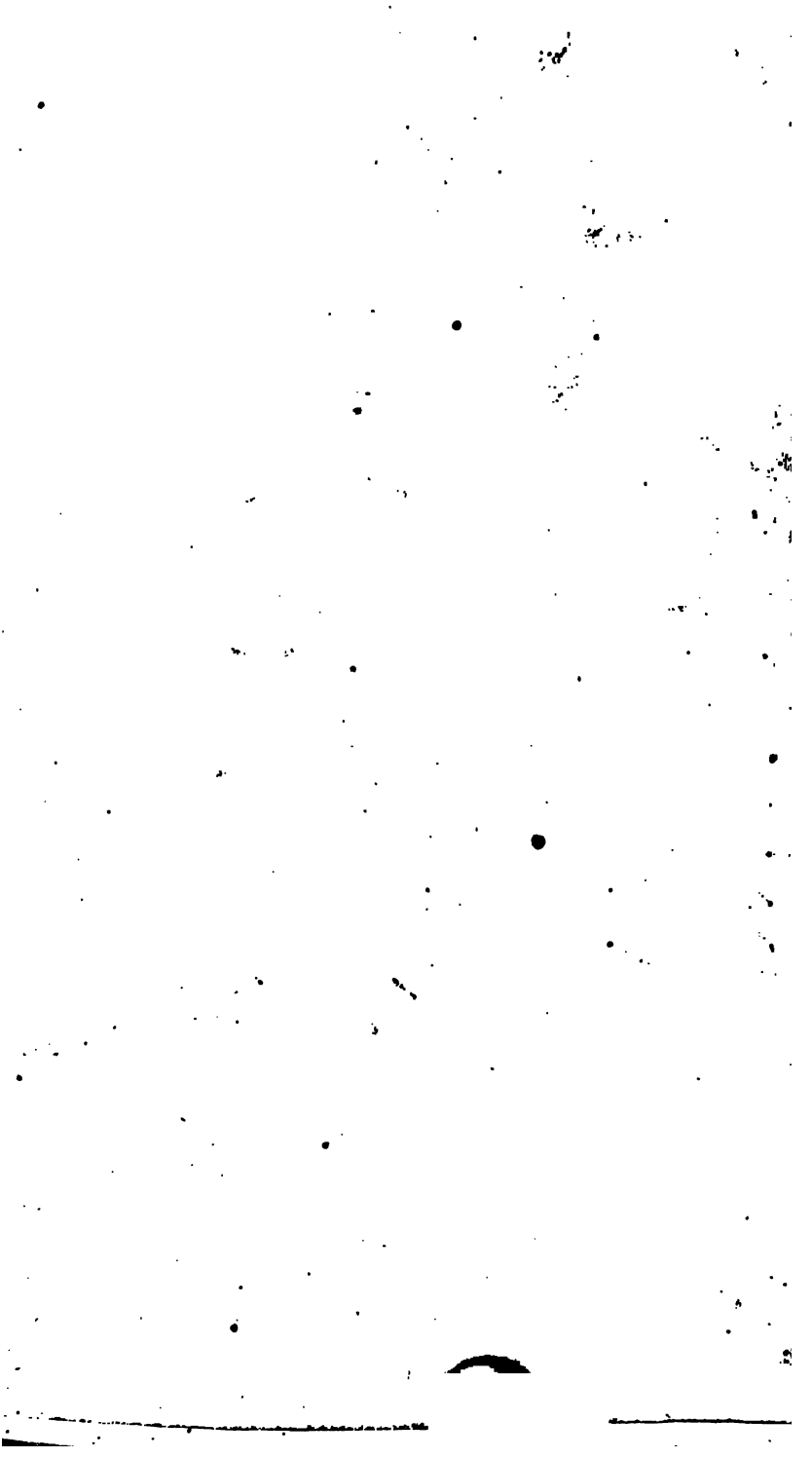
NOTE BY THE EDITOR.

On Sunday, the 6th inst. at Worthington, Mr. Benjamin Birge, of Lexington, Kentucky, was admitted to the holy order of Deacons; & the same day, seventy nine persons were confirmed by the Right Rev. Bishop Chase.

ERRATA.

Having been necessarily absent when the former part of this Journal was put to press, several errors were not corrected; among which the reader is requested to notice the following: P. C.

Page 7, 1 & 2 lines from the bottom, for *Baptised* read *Baptized*—page 11, 1st line top, for *consotations* read *consolations of*—page 12, 1st line top, for *ervent* read *fervent*—page 13, 3th line from top, for *pain* read *pane*—page 14, 11th line from bottom, for *were* read *was*—page 15, 9th line from top. for *Baptist's* read *Baptists*—page 15. 3d line from bottom, for *work* read *works*—page 16, in article 7, for *atand at* read *stand as*.



THE NEW YOR
PUBLIC LIBRAR
P 32754
ASTOR, LENOX AND
TILDEN FOUNDATION
1825.

JOURNAL

OF THE

PROCEEDINGS

OF THE

THIRD

ANNUAL CONVENTION,

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF OHIO;

HELD AT

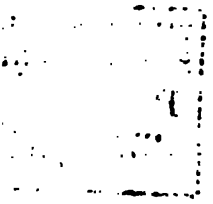
WORTHINGTON,

JUNE *7th, 8th, & 9th.*

1820.

WORTHINGTON,
PRINTED BY GRISWOLD & SPENCER,
AT THE OFFICE OF THE FRANKLIN CHRONICLE.

1820.



LIST OF THE

CLERGY AND LAY DELEGATES,

WHO ATTENDED THE

CONVENTION.

CLERGY.

The Right Rev. PHILANDER CHASE, Bishop of the Protestant Episcopal Church, in the State of Ohio.

The Rev. JOSEPH DODDRIDGE, Missionary and Minister of St. James' Church, Cross Creek.

The Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

The Rev. INTREPID MORSE, Minister of St. James' Church, Zanesville, and St. Paul's, Steubenville.

The Rev. THOMAS A. OSBORNE, Professor of Languages in the Cincinnati College.

The Rev. JAMES KILBOURN, (Deacon,) residing at Worthington.

LAY DELEGATES.

St. Thomas' Church, St. Clairsville, *Ozias Burr.*
St. James' Church, Zanesville, *John Matthews.*
St. James' Church, Cross Creek, *Bezaleel Wells.*
St. Peter's Church, Morristown, *Noble Taylor.*
St. Thomas' Church, Dayton, *Warren Monger.*
St. Peter's Church, Delaware, *Robert Jamison.*
Trinity Church, Columbus, *Benjamin Gardiner.*
St. John's Ch. Worthington. *Chester Griswold, Abner P. Pinney. Matthew Matthews.*
St. Paul's Ch. Steubenville, *Bezaleel Wells, John C. Wright.*
St. Paul's Church, Medina, *Ebenezer Warner.*
St. Philip's Church, Circleville, *Walter Thrall.*
Trinity Church, Cleaveland, *Carlos V. J. Hickcox.*
Grace Church, Berkshire, *Joseph Prince.*

PROCEEDINGS.

Worthington, June 7th, 1820.

This being the time and place, appointed by the Convention of the Protestant Episcopal Church, in the State of Ohio, for the meeting of the annual Convention of the same, several of the Clerical and Lay Delegates attended in the Hall of the College edifice.

Divine service was performed by the Rev. Joseph Doddridge; and a sermon, suitable to the occasion, delivered by the Right Rev. Philander Chase; after the administration of the holy communion, the following clergy took their seats.

The Right Rev. Philander Chase, Bishop of the Protestant Episcopal Church, in the State of Ohio.

The Rev. Samuel Johnston, Minister of Christ Church Cincinnati.

The Rev. Intrepid Morse, Minister of St. James' Church, Zanesville, and St. Paul's, Steubenville.

The Rev. Thomas A. Osborne, Professor of Languages in the Cincinnati College.

The Rev. James Kilbourn, (Deacon,) residing at Worthington.

The Lay Delegates exhibited certificates of their appointment; which were read, and severally approved and the following took their seats.

From St. James' Church, Zanesville, John Matthews; St. Thomas' Church, St. Clairsville, Ozias Burr; St. James' Church, Cross Creek, Bezaleel Wells; St. Peter's Church, Morristown, Noble Taylor; St. Thomas' Church, Dayton, Warren Monger; St. Peter's Church, Delaware, Robert Jamison; Trinity Church, Columbus, Benjamin Gardiner; St. John's Church, Worthington, Chester Griswold, Abner P. Pinney, and Matthew Matthews; St. Paul's Church, Steubenville, Bezaleel Wells and John C. Wright.

Agreeably to the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop Chase delivered the following address:

My Brethren;

This being the day appointed, for the meeting of the Convention of the Protestant Episcopal Church in the State of Ohio, we have assembled here, for that purpose; and, have thus far, proceeded in supplicating the Divine aid and direction, in the important work before us. May our prayers be heard; may God be with us in all things, and at all times; now especially. In discharging my duty on this occasion, I need not speak to you of my *pleasures* or *pains:* of my pleasure, in meeting *you*, whom I so well know, and so sincerely respect; for of this, you must already be assured: nor of my *pains*, in reflecting on my poor abilities; for this would not make them any better. I shall therefore, proceed directly to the work assigned me, by the Canons; and that is to address the Clergy and the Laity; subjoining such an account of my own proceedings, since our last meeting, as may give a just idea of the diocese.

My dear Brethren of the Clergy; we spend much of our time in preaching to others: will it not be becoming, on an occasion like the present, to preach a few words to ourselves? For that purpose I have selected a text: which, while it implies a deep knowledge of our own deficiencies, seems to press on us the necessity of doing all we can to supply them.

It is written in

II. Cor. 2. 16. *Who is sufficient for these things?*

When I shall have done with my sermon from these words to the Clergy, I hope a proper door will be opened, to say something appropriate to my brethren of the Laity. If all men, in their natural state, are corrupt; and so insufficient to do the will of God, that they can do no good thing, without "God's special grace preventing;" how much more conspicuous is this deficiency, in the Clergy, when doing the great work of the gospel ministry?

The Apostle was speaking of the discharge of his duty, in preaching the gospel, in general; and especially in censuring the wicked, and encouraging the

good. In these, and all other official duties, he maintains that the ministers of Christ, in their *proper* characters, are accepted of God, through Jesus Christ. "We are, unto God, a sweet savour of Christ; in them that are saved and in them that perish. To the one, we are a savour of death unto death; and to the other, a savour of life unto life." Then the Apostle asks, in the words of the text, "*and who is sufficient for these things?*" You see, then, my Brethren of the Clergy, that the Holy Apostle, in all the duties of the ministry, would direct us to the knowledge of our deficiencies and dangers; and thro' this, he would prompt us to a constant dependance on Divine grace; and to an unremitting use of the means of attaining it.

"Who is sufficient for these things?" For the discharge of the manifold duties involving the fate of immortal souls, alas! who is sufficient? None;—*none are sufficient of themselves to think any thing, as of themselves*, much less to do what is acceptable; "*but* (as he a little further on adds) *our sufficiency is of God.*"

Let us then pursue the method pointed out by the Apostle; shewing how difficult and dangerous the priestly office is; and, from this difficulty and danger, argue the bounden duty, in every Clergyman, to seek aid from God, in all the means of grace. What, then, does God require in his ministers? That sufficiency, which is of God. What is that? The sufficiency, which every minister is bound to attain, by the manifold means of grace, which to that end, God has bestowed on him. viz: *extensive knowledge*; *great prudence;* and *an undeviating holiness of life.*

My first item is *extensive knowledge*—Why? Because the Holy Scriptures have declared, that "*The Priest's lips should keep*, (or preserve) *knowledge.*"—He is to be, as it were a *Treasurer*, to have always in possession, not only what will serve his own personal use, but that of all under his care. His repository of divine knowledge must be such; so ample, so well preserved; and so well arranged; that the people, when obeying the injunction, which immediately follows, may never be disappointed. "*The Priest's lips should*

keep knowledge; and THEY (i. e. the people committed to his charge) SHOULD SEEK THE LAW AT HIS MOUTH, (Mal: II, 7.) Can this be consistent with that scantiness of learning; that sterility of mind; that ignorance of divine things; too often observable in those, who have thrust themselves into the priestly office? Can this *treasury* of divine knowledge be compared with those empty heads, and vacant shelves, whose possessors, when they have preached a few sermons, have nothing further to supply the exigencies of immortal souls? We think not: for, our blessed Saviour says, that "*every scribe, that is instructed in the kingdom of Heaven, is like unto a man that is an householder, which bringeth forth, out of his treasure, things new and old.*"

The *Kingdom of Heaven* is the characteristick name, which our Saviour gave to his church; and by the *scribe*, he means the ministers of that church: by *being instructed*, he must mean the attainment of that degree of learning, of which we are speaking; and the learning itself is called *thesauros*, a *treasure*. This is denominated *his treasure*; to denote that the learning must be *his own*, and *in plenty*.

I could add many other proofs in point; but these, joined with common sense, must be sufficient. Surely, if all other arts and callings demand knowledge, that of DIVINITY, the greatest of all, cannot be professed without *knowledge*, and that in an extensive degree.

From speaking of *knowledge* in general, as requisite in a minister of Jesus Christ, I might descend unto particulars: and thereby demonstrate the great necessity of a constant application to the many means, which are afforded us to obtain the godly sufficiency spoken of by the Apostle. But, I fear our time will not allow us to be minute. This much, however, I cannot omit observing: that knowledge of divinity in *general*, is not the only requisite: it must be particular and well divided.

From a deficiency in these particulars, many Clergymen have made but a bad use of their *general* knowledge of divinity. Knowledge is like the materials for building: it may be *good* and in *plenty;* and

yet, if the several parts thereof be not well selected and arranged; so that each *order* may be distinctly seen, and each *compartiment* as to beauty and use, clearly perceived, great confusion will ensue; and the effect of the whole will be disgusting. By the help of this simile, contemplate a Clergyman deficient in these particulars, attempting to discharge the several duties of his office, the *mode* of which is left to his discretion. Hear his discourses in publick and in private. Of *Positive Theology*, or those necessary parts of our speculative Faith revealed in Holy Scriptures, how often is he so inadequate a teacher, that he leaves the minds of his hearers quite in the dark, for want of due distinction in the statement of them.

Of *Polemical divinity*, or that kind of knowledge, in divine subjects, which enables us to defend the faith once delivered to the saints, how often does such an one, from want of proper distinctions, expose, rather than aid, the cause of truth?

It being the character of a shepherd, not only to *feed*, but to *defend*, the sheep; *he*, who stands in the place of the Great Shepherd of souls, should always be found armed, with the proper weapons of the gospel of truth, to *defend* the lambs committed to his charge. And what can *he* do to this purpose, who knows not the avenues, thro' which the enemies, the Wolves and Tygers that devour the flock, make their approach? Many a Clergyman has weakened the cause of truth, and exposed the christian souls, under his care, to heresy and infidelity, by not knowing the true point in debate; or by not managing it with that skill and distinction, which are characteristic of digested knowledge and a well disciplined mind.

If you hear him on subjects embracing that all-important branch of a minister's duty, denominated *casuistical divinity*, how apparent is his deficiency and inability to do justice to his calling? How can *he* resolve difficulties in *cases of conscience*, who, perhaps, never stated them to his own mind; or if he *did*, never so digested them, as to be able to give a prompt answer according to truth? Shall the ministers of Christ, the

spiritual Physicians, be less attentive to the exigencies of the soul, than natural Physicians, to those of the body? And does not the skill of the latter materially depend on a knowledge how to act, and how to advise, in the difficult cases, which occur? Is not this the chief part of their study? Even so, it is the duty of every minister of Christ to give his mind, constantly and ardently, to the study of this part of his profession; lest he fall under the dreadful crime of being an *Empirick* in Divinity.

But, my Brethren, we have dwelt long enough, perhaps too long, on this part of our subject; especially when we consider the importance of the next head, in the division of our discourse; which is the absolute necessity of GREAT PRUDENCE, to form that godly sufficiency mentioned by the Apostle.

By *prudence*, I mean that, which not only knows *what* to do; but *how*, and *when*, to do it, to the best effect.

By *prudence*, I understand that, which is, sometimes, termed *wisdom;* and which is alluded to by our Blessed Saviour, when sending forth his disciples into a wicked world, and directing them how to contend with sinful man, and how to convert sinners to holiness. "*Behold I send you forth as sheep in the midst of wolves; be ye therefore, wise as serpents and harmless as doves.*"

This prudence, or wisdom, relates to ourselves, to our individual families, to the particular flocks committed to our charge, and to the Church at large. To be deficient in this quality of a Clergyman, in these respects, is to mar the whole face of our characters, and to render our very profession useless. A Clergyman's personal, is intimately connected with his official, character; if the former be liable, thro' lack of prudence, to misinterpretation; the latter, even in cases, where the heart is right, and the intention good, must suffer. We owe it, therefore, to ourselves, so to behave, that "*our good be not evil spoken of.*" We owe it to ourselves, to open no door, whereby, false brethren within, or wicked enemies from without, can,

thro' our sides, wound the peace of the Church, and hinder the progress of the gospel. God requires this at our hands. It is no inferior part of that sufficiency, which is from him, and to his glory.

Again: we must manifest our wisdom in all things relating to our own individual families; teaching and governing them, in the ways of piety and virtue. A Clergyman's usefulness, in a very great measure, depends on this part of his ministerial sufficiency; and, as such, it is insisted on, as an indispensible qualification, in every christian shepherd, by the inspired Apostle. He must be "one," saith he, "that ruleth his own house; having his children in subjection, with all gravity: for, if a man know not how to rule his own house, how shall he take care of the Church of God." 1. Tim. 3. 4.

What can be the reason, then, that many Clergymen (I speak now of the whole order as such) are so egregiously deficient, in this particular?—They have much to say to their parishes, (and the more, if well said, the better,) about a holy, sober, and a godly, life; but little, of this sort, to say to their own families. They can teach other women to be "*discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed;*" while their own wives are, perhaps, the greatest *gossips*, *busy-bodies*, and *tattlers*, in the parish. They can preach an excellent sermon to young men, and young women; exhorting them *to obey their parents;* to be *sober minded; in all things, shewing themselves a pattern of good works:* while, their own children are left at loose ends: their sons ignorant, impudent, and disobedient: foul in their language, dishonest in their dealings, and regardless of the truth;—their daughters vain, idle, and disrespectful in their manners; neglecting every useful branch of female education; and mindful only of those frivolous accomplishments, praised only, in the almost only books they read, *Novels and Romances.*

When the world sees, yea, when their parishes see, that this is the effect of their Religion at *home*, what good will their public teaching compass? We fear very little.

Let it, then, be one important point, to manifest our wisdom and prudent sufficiency, as gospel ministers, by ruling well our own families; and by "training our children up in the nurture and admonition of the Lord."

Again: our sufficiency, in *wisdom* and *prudence*, must be manifested, in all that relates to our parishes, and the people committed to our charge.

And here, at every step, we discover the great importance of this part of our subject. We should be wise, in our general deportment to all. Mindful of the dignity of our station, as embassadors of God towards man, we should be careful, that we dishonour not our calling, by mixing with low and vicious company; and tamely listening to their vile discourse, thro' any hope of *popularity*. This is but to degrade ourselves, without exalting them. And yet, we should never forget, that these very persons are the objects of our mission into a wicked world. To approach them, and converse with them, is our duty; but it should always be as Moses approached the children of Israel, from the mount of God; with a heavenly radiancy about our characters, at once commanding respect and love.

To the faithful and obedient disciples of the Blessed Jesus, we should endeavour to imitate the conduct of our adored Master to St. John. We should cultivate their love, and gain their confidence; that to us, they may resort for advice and comfort, in all the difficulties and troubles of life; and, when reposing on us, they should ever find faithful friends, able and willing advisers.

In relation to the poor of our parishes; we must not forget their spiritual, while we sedulously relieve their temporal, wants. If the latter cannot be done by ourselves, we should always prove their able advocates with those that *are* able; ever sensible, that it matters little, by *whom* the charity is done, if done it is: God's glory is the same. But, we should remember to keep a watchful eye over ourselves, that a pharisaical ostentation have no part in our charities. To let them be known, more than is absolutely necessary, is no less than to *sound a trumpet;* and thus to deprive us of our heavenly reward.

To the *rich* and *honourable*, in our parishes, we should be doubly prudent. While we respect them for their stations in life, and cultivate their friendship, for the noble purpose of exciting them to good works, in the support of the Church of God; we are never to forget, that we are their spiritual fathers, endowed with authority from on high; yea, most strictly commanded, to reprove them for their vices; to exhort them unto repentance; and to demand of them a strict conformity to the salutary disipline of the Church of Christ.

In our public discourses, being addressed to all, we should take care, that all have their portion of gospel instruction, in due season; ever remembering that we are placed as *stewards* of the manifold grace of God. To this end, their characters, their wants, dangers and temptations, should be well studied. To whatever sins they are inclined, so far from giving way to them, because they are popular; we should "set our face like a flint" against them; at the same time, taking pains to manifest, that *we*, in reproving them, are governed more by a sense of duty to God, and a regard to their salvation, than by a love of satire in ourselves.

Should the blasphemies of Atheism, or the vapid arguments of Deism, be in circulation among our flocks, our Master commands us to put on the whole armour of God, and fight the good fight of faith. Like David, we are to go forth to *slay both the Lion and the Bear;* But, like him, we also, are to give all the glory to God; who will never fail to save those, who put their trust in him.

In short, we bear such a manifold relation to the souls committed to our charge, that, to be unmindful of the dictates, of prudence and wisdom, in the discharge of our several duties resulting from those relations, would involve the highest crime. We are Embassadors of God to themward; and *they* are the "*people ready*," by nature, "*to perish*," to be saved by our ministration. We are their Teachers; and they our scholars, seeking the saving knowledge of the gospel at our mouth. We are their shepherds; and *they* our flocks, looking to us, for spiritual food and protec-

tion. *Who then is sufficient for these things?* What prudence, what wisdom, is required of us, in the duties hence resulting!

But, a Clergyman's prudence, or wisdom, does not end with his duty to his particular parish; it extends unto the Church at large.

An important duty, by our Canons, devolves upon every parish minister, and especially on such as are members of the standing Committee, in recommending Candidates for *Holy Orders;* and few things deserve more prudence than this. I have now been in the ministry twenty-two years; and most of the disturbances, which have arisen, in consequence of admitting improper characters to orders, might have been prevented, had those Clergymen, who recommended them, exercised that prudence, of which we are now speaking; for, bad Clergymen are generally found to have been bad, from the beginning. O, what a weight of sorrow must hang on the mind of a conscientious minister, for having been imprudently the means of introducing, to the sanctuary of God, a wicked and unsanctified man! What agony must pierce his breast, when he sees the wolf, which *he* had been the means of admitting into the fold, tearing the lambs and scattering the sheep upon the mountains! Be prudent, therefore, in this particular, that you may avoid such pangs as these.

Again: prudence, or wisdom, should be exercised by every Clergymen, in relation to the Church at large, by avoiding every thing, that may look like *party*, or *party names*. Against the sin of SCHISM, we supplicate the divine grace, in our prayers. May we, therefore—may the Apostolic Church in this, our dear country, never admit this deadly sin, in this shape.—*Names*, we know, are innocent things; but if they stir up feuds, and produce rancour, they change their nature and become sinful.

The grand Enemy of the Church never did much harm, in his own proper character. To effect his designs, he changes his native dress; and assumes that of an angel of light. Shall we, therefore, be ignorant of

his devices? And shall we, when knowing his devices, become a prey to them? May God, in his mercy to the Church of America, forbid it! May it always be a governing principle of our lives, to preserve *Charity*, the very bond of perfectness, that which holds the Church, the body of Christ, together, by love to God and man; by unity of design and harmony of effort.

This leads us to the third general head of our discourse; which was to shew, that an undeviating, exemplary holiness of heart and life, is absolutely necessary to form that sufficiency, mentioned in the text.

Every holy man is not, *therefore*, a minister of Christ; but every minister of Christ must be a holy man; or he is a wolf in sheep's clothing; the worst of traitors to his master; and the basest of Hypocrites.

By a holy man, I mean a good man; good at heart; and good in his life and dealings with mankind: upright and just; faithful to his word and promise; honest, honourable, and candid; above the mean arts and low maxims of policy, by which the world are governed; obliging to his friends; forgiving to his enemies; and merciful to the poor and needy: submissive to his superiors, in Church and state: and all this from the best of motives; from a principle of faith, which worketh by love; love to God and man; love which leadeth him to his prayers; prayers in public and in private; and, when there, makes his devotions arise to God, as the morning and evening incense; love which manifests the grace of God shed abroad in his heart, constituting him a new man, formed and fashioned after the pattern of his heavenly Master, in dealing justly, loving mercy, and walking humbly. This is that *good man*, whom we call a *holy man;* and, if without this holiness, the Scriptures affirm *no man can see the Lord*, above, how should he, who is deficient therein, be permitted to serve at God's altar, here below? There is, to every pious mind, something so disgustingly incongruous in a bad minister, that all other qualifications are, in him, as nothing. Suppose him to speak with the tongues of men and angels; to possess all

knowledge; and have prudence to set off his gifts to the best advantage; and, at the same time, known to be a bad man; to be deficient in holiness of heart and life, what will all his eloquence and learning avail, to the conversion of souls to God, or to the edification of his Church? They will be as sounding brass, and a tinkling Cymbal. What will his prudence avail, in recommending the cause of Religion? It will be justly regarded as the contemptible arts and manœuverings of a hypocrite, to accomplish, under the veil of a sanctimonious exterior, some base and sinister purpose.

It is, then, an exemplary and undeviating holiness of heart and life, that is to be the crown & perfection of a minister's sufficiency. Without this, all is as a dead body; a putrid carcass, offensive to God and man.

In common with the rest of mankind, the minister of Christ is concerned to be a good and holy man, for his *own sake*, i. e. to save his own soul. He, as well as they, by living an unholy life, must, at the last judgement, be doomed to everlasting punishments, where the worm dieth not, and the fire is not quenched. Besides this, he has the additional motive to be a good man, for the sake of others; for the sake of the souls, whom he may be the instrument of introducing to the kingdom of Heaven. If he fail in this, the express design of his profession, and that, thro' the effect of his bad example, what a weight of guilt must hang upon his head! How deep will it sink his conscious soul in misery, when, to the just Judge of men and angels, he giveth in his account, it then be seen, that those, whom he was sent to save, were lost, thro' the influence of his unholy conversation!—— With this view of the subject, how dangerous a profession is that of a clergyman; and how detestable a character is that of a *bad one!* To link his soul to the souls of thousands, and then betray, both himself and them, to the Enemy; and, together sink into eternal flames!

My Brethren; the words of our *ordination service* are so appropriate, to this part of our subject, that it would be criminal in me, in closing it, to omit them. "Have

"always, therefore, in remembrance, how great a trea-
"sure is committed to your charge. For they are the
"Sheep of Christ, which he bought with his death,
"and for whom he shed his blood. The Church and
"congregation, whom ye serve, is his spouse and bo-
"dy. And if it shall happen that the same Church,
"or any member thereof, take any hurt or hinderance
"by reason of your negligence, you know the great-
"ness of the fault, and also the horrible punishment
"that will ensue."

This is the language of our pious Church, to all her ministers: and what shall we say; what shall we do, after such awful considerations, and such awakening exhortations as these? Where shall we find our sufficiency for these things? Where, but at the footstool of our all-powerful, meritorious, and gracious, Saviour? *There* bewailing our sins and acknowledging our weakness, let us implore his forgiveness and heavenly strength. *There* let us weep tears of blood, if it were possible, that the blood of souls, the guilt of dooming them to eternal misery, cleave not to our priestly garments. *There*, and *thence* alone, let us seek for that assemblage of pious, zealous, and effectual graces, which can arm us for the important warfare, into which we have enlisted. And then, with Jesus for our Leader, and the aid of his spirit for our comfort, we shall be sufficient, in, and thro', the day of trial, and, finally crowned with eternal life.

My discourse to my Brethren, the Clergy, is finished; I have now, a few words to say to the Laity.

In listening to what has been said to the Clergy, *you*, my Brethren of the Laity, must have perceived its amazing importance. Ask, then, yourselves, from whence this importance arises? Does it not arise, principally, from the value of your own souls? And are you not concerned in *their* salvation? Will all the efforts of the Clergy be of any avail, without your co-operation? Like the hands in the natural body, they are, the ministers to give you the food of eternal life; but if you will not receive it, when offered, who is answerable, if the members perish? Like the

knees, they are at the altar, to bow and pray for you; but if you will not bring gifts to *support God's church;* above all, the offerings of broken spirits and contrite hearts, what can they do, but save their own souls alive, in the day of visitation?

I have mentioned the support of God's church. I know, as well as you can know; I feel, perhaps, more deeply than you do feel; how delicate it is, to speak of the *temporal* support, which you are bound to give to the ministers of Christ; of whom, however unworthy, I am one. But, delicate as it is, I am constrained, both by the duties of my station, and the necessities of the case, to do it. Bear it in mind, however, that I do it not for your consideration alone, who hear me; but for that of all, who may become acquainted with what is now said.

I say, therefore; and I say it, because I am bound to declare the truth, as it is in Jesus; that all, who hope to be saved by the Gospel, must help to maintain that Gospel. If God has seen fit to establish a Church and constitute its officers, those, who receive the benefits thereof, must help to maintain *it* and *them;* or, they must be content to have no part nor lot in this matter. Under the Mosaic dispensation, God made ample provision for the support of his Church: and, under the Gospel dispensation, the nature of the thing remaining the same; the duties, required from his people, tho' the mode of rendering them may be more discretionary, are the same. "Do ye not know" saith the Apostle to the Corinthian Christians—"*Do ye not know that they which minister about holy things, live of the things of the temple? And they, which wait at the altar, are partakers with the altar? Even so, the Lord ordained, that they which preach the Gospel should live of the Gospel.*" This point, then, is clear beyond all dispute; and if it be stated to you under circumstances, which admit no possibility of any sinister, or selfish motive, it ought to be urged with a manly ardour, becoming its importance. That these are the circumstances of the person now addressing you, is known unto you all. Having, thro' the long course of twenty-

two years' ministry, procured more than one half of his subsistence and that of his family, from the arduous employment of educating youth; having left situations much more lucrative than his present one; and come among you, under the aid of no *charitable* institution; and when here, with his own hands having ministered and still ministering, to his own necessities; if he cannot urge this with a becoming freedom, for the benefit of God's Church; for the love of his dear Brethren in the ministry; and for the good of souls; it is hard to say who can.

Time there was, when the ministers of Christ were maintained by the gifts and offerings at the Christian altar; when Churches were richly endowed, and institutions of learning were founded, by the pious oblations at the altar of Christ: and from these holy fountains have issued nearly all the streams of religious and moral science, which now fertilize the christian world. These sources, as respects this country, are dried up; and not only institutions of learning, but the Clergy themselves, are dependent on the personal, and immediate munificence of each individual christian. What will be the result, time will shew. If the laity had reason to complain, that the Clergy made a bad use of their privileges, let them now shew that *they* fall not into like error themselves. God is as much the *proprietor* of the wealth of the world, when in the hands of the Laity, as when in those of the Clergy. In both cases, the possessors are but STEWARDS; the use of that wealth, for the purposes of virtue and religion, God will require of both.

Think not, however, my Brethren of the Laity, that in urging this subject, we sink our characters of *embassadors of God to youward* into that of *Beggars*: for we have feelings as well as you, on this delicate subject. We preach not the gospel of the blessed Jesus unto you, for filthy lucre's sake. As our chief motive, "we seek *you*, not *yours*." Every faithful minister of Christ, is bound to say with the Apostle—"necessity is laid upon me,—yea woe is unto me if I preach not the gospel." And, in doing this, he seeketh the

flock, not the *fleece*. But does this preclude the propriety of his addressing you, as did also the Apostle the Corinthian Christians, on this selfsame subject.—"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Let those, who would attribute worldly, motives to the clergy, give themselves but a moment's reflection, and they will see reason to blush at their uncharitable censure: For, there is not a Clergyman among us, worthy to be such, as respects talents, but could procure much more ample means of support, in any other calling. What, then, can be the reason of their entering and continuing in this laborious profession? No other answer can be given to this question, but this one. They have thought and still think it their *duty* to sustain this character. Humble as it is, in the eyes of a wicked world, and neglected as it often is, by the rich and proud; how suresoever they may be of poverty themselves; and to whatever distresses they may subject their families; they have entered, & still continue in the ministry of the gospel, because they believed, & still believe, that gospel; because they trust they are called to preach it to others; and because, if they should neglect so to do, the divine displeasure would rest upon them. To attribute bad motives to such men, and under such circumstances as these, is not only an offence against the dictates of *charity*, but those of common sense.

But after all, there is another way of giving support to the ministers of Christ, more noble, more effectual in itself, and more dear to them, than the offering of all your treasure. And what may this be? It is that of giving your hearts to God, and your lives to his service. This will be more than meat and drink to them: this will cheer and animate their hearts, in the gloomiest hours of worldly depression; this will sustain them, in all their labours, and comfort them, in all their sorrows. Yes, my beloved Brethren of the Laity, I may boldly say, that I speak the united voice of all worthy Clergymen, when I repeat to you, that it is not *yours*, but *you*, they seek.

Offer unto God but a broken spirit, and a contrite heart; know and feel the power of religion on your souls, and practise its holy precepts in your lives; and your worldly substance shall not be so much as named to you. A stable, for the birth place of our children, and a manger, for their cradle, are no worse than our adored Lord was treated withal; and why should his ministers complain? Clothe us with "sheep skins and goat skins;" let us wander among you, having not where to lay our heads, but on the cold ground; with the wild wood and the canopy of Heaven for our covering; let our drink be water, and our only food, the coarsest bread; let us but see *you* and *your children seek first the kingdom of Heaven, and its righteousness*, and all other things, in respect of ourselves, shall be as nothing: a crown of glory, laid up for us in the eternal world, will outweigh them all.

My discourse to the Clergy and Laity, is now finished. It remains to give a statement of my official duties, since we last met in Convention, with some reflections on the state of the Diocess.

Before commencing an account of my episcopal duties, I will give a brief statement of the parishes, which are more immediately under my charge.

These are those of *Worthington*, *Columbus*, *Delaware* and *Berkshire*: in superintending and ministering to which, I employ all my time; except that, which is devoted to diocesan duties; the duties, which I owe to the school, committed to my care, as president of Worthington College; and the duties, which I owe to my family. The number of communicants, who usually attend at the altar, in Worthington, has increased to upwards of ninety, and the deportment of the congregation is rubrical and devout, in no common degree. The baptisms have been numerous. The other three parishes, which, of necessity, can have but a small portion of my time, have, nevertheless, increased in numbers, respectability, and prospects of permanency. The number of communicants, in each, is about twelve. The observation will apply to all, when I say, that, altho', by reason of the peculiar em-

barrassments of the times, they have been so depressed in their pecuniary concerns as to afford me but a partial support, yet their kindness and good will towards me have been unvaried: and the same is now acknowledged, with gratitude.

On the 6th day of June, 1819, I administered the Holy Rite of Confirmation, in Worthington, to seventy-nine persons: and, soon after, took my journey to the South.

At Circleville, I held divine service; and at Chillicothe, spent the Sunday.

Having passed on to Portsmouth, at the junction of the Scioto, with the Ohio River, I organized a Parish, and confirmed six persons. The Sacrament of the Lord's supper was administered to twelve persons; and a number, both adults and infants, were baptized.

At Chillicothe, on my return, I held divine Service several times; and, on the 26th of June, I administered confirmation to fourteen persons. Most deeply is it regretted, that the respectable parish in this city, have not, hitherto, been successful in their endeavours to obtain a Clergyman. *Lay reading*, though it may serve, for a time, to cherish the flame of piety, and preserve a taste for the beauty of our primitive service; yet, if it be relied on for a *permanency*, or be conducted by persons, who, however excellent in other respects, are not dedicated to the service of the Church, nor can be supposed thoroughly acquainted with her Rubricks, Canons, and established usages; a habit of coldness ensues, in regard to the Sacraments and Apostolic Ordinances, much to be lamented.

Taking Zanesville in my way home, I spent the Sunday, with the Rev. Mr. Morse, and with him attended divine service on the 4th day of July.

I performed duties, in my episcopal character, at *Delaware*, and *Berkshire*. In the former, on the 18th of August, I confirmed seventeen, and in the latter, on the 5th of September, thirteen, persons.

In Columbus, on the 12th of September, I confirmed ten persons; and, soon after this, took my journey to the north and west part of the state.

It would be tiresome to you, and perhaps ostentatious in myself, were I to go into the particulars of this tour; a tour of more than five hundred miles, before I again visited the place of my residence. It was undertaken, with no prospects of earthly reward; but, to do my *duty*, and perform the service of our heavenly Master. The consciousness of this truth, supported me through all my fatigues; made trivial the frowns and scoffs of the proud; heightened the greetings of my friends; made my hours, by day, glide sweetly on; and filled my night dreams with pleasant images.

I took my course towards the Rocky River; which I reached in safety. After having visited and performed divine service, at Columbia, I administered the Holy Sacrament, to a number, and confirmed ten persons at Liverpool: this took place on the 25th of September.

The same day, at evening, I performed divine service at Medina county-seat; and the next, being Sunday, I rode to the dwelling place, of the Rev. Mr. Searle. Although, both himself, and Mrs. Searle, were in ill health, (a circumstance which precluded him from attending me, that part of my tour) yet he was able to attend the Sacrament. He also presented, for confirmation, nine persons. This was on Sunday, the 26th of September last.

At Cleaveland, on the 27th, I performed divine service; and, the next day, Tuesday, 28th, I confirmed ten, and administered the Holy Communion to several, persons.

I was at Ashtabula, on Wednesday night; visited a number of families; and performed divine service on Thursday, and, on Friday, the 1st of October, administered the Rite of Confirmation to eight persons.

Wine, for the Holy Communion, being not to be had, that Sacrament was omitted. The same day, I rode to the township of Rome; on Saturday, reached Windsor; and, in the afternoon, performed divine service. The day following, Sunday, the 3d of October, thirty four persons were confirmed; and the Holy Sacrament of the Lord's supper was well attended.—

On my way to Canfield, I performed divine service in Warren and Boardman. In Canfield, on the evening of the 6th of October, I also performed divine service; and, on the 7th, administered the Sacrament of the Lord's supper, and confirmed sixteen.

In the evening of the same day, divine service was again attended, in the same place. During the two following days, I rode to Steubenville; and, on Sunday, the 10th of October, I held morning and evening service, in that place.

Being joined by the Rev. Mr. Morse, at Cadiz, and in the evening, attending divine worship with him at that village; we came together, the next day, to Zanesville; where, on Thursday, I performed the public services of the Church; and, the two following days, I arrived at my dwelling, in this place.

I have put the events of my northern tour together, not that they were destitute of interesting matter, for many observations; but, that I might not, unnecessarily, fatigue you, who have so patiently listened to me, in the discharge of my duty, thus far. I could tell you of the hospitality and kindness shewn to me in every place: I could tell you how firmly many are attached to primitive truth, as it is set forth in our Church; and how ardently others are seeking after it. But, of all these, I forbear. The effect of the whole, on my mind, has been cheering; and prompteth the oblation of my grateful heart, to the Great Head of the Church, who hath not left us comfortless. Yet, I cannot repress my deep regrets at seeing such a dearth of Clergymen, when there are so many to feed. 'The harvest is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the Harvest, that he will send forth Labourers into the harvest.'

In the latter part of October last, I visited Cincinnati, and tarried there two Sundays. During which period, the services of our Church, by the assistance of the Rev. Mr. Johnston, were performed, as often as practicable. Every kindness was shewn me, which a grateful heart could name. I pray the Lord to bless them, and to stir up their hearts, and awaken them to

do his service. Bless him, O God! bless thy servant, who ministers among them. Make thy word, by his mouth, powerful; that the harvest of his labours may be abundant. On the 31st of October, eight persons were confirmed. The Communion was administered, at the same time: the congregation was large, and their deportment solemn and devout.

While at Cincinnati, I visited a neighbourhood, on the banks of the Little Miami; and performed service at the house of Col. *Biggs*. On my way to, and from, Cincinnati, I performed divine service, several times, at Dayton; where they have since taken measures to become a parish, and a legal body corporate. It seems, though young, a society of much promise.

The Rev. Joseph Doddridge, who resides on the Virginia side of the Ohio, still continues kindly to extend his pious labours to this state. I have thought fit, therefore, at his request, and that of my council of advice, to give him letters missionary, to entitle him, according to our Diocesan Constitution, to a seat in our Convention.

The Rev. *Thomas Osborne*, Presbyter, is appointed Professor, in the College at Cincinnati. His letters dimissory, from the Rt. Rev. Bishop Bowen, of South Carolina, assure me of his regular standing in the Church, and of his ability, under God, to do much good.

I have admitted Philander Chase, Junr. as a candidate for Holy Orders, on letters dimissory. accompanied with certificates of his good character, from the Rt. Rev. Bishop Griswold, of the Eastern diocess.

I have deferred to mention another event, which took place since we last met, because of its solemn nature and most afflicting sequel.

On the 6th day of June, 1819, the Sunday following the adjournment of this Convention, I admitted to the Holy order of Deacons; the Rev. Benjamin Birge, of Lexington, Kentucky. We have lately received the painful intelligence of his decease.

Had he been a member of this Diocess, it were proper, in this place, for the benefit of religion, to men-

tion his pious example, and drop a tear over his untimely grave. As it is, we cannot refrain from giving vent to our feelings, in a few words. From his recommendations to the ecclesiastical authority of this diocess, as well as from the universal report of his amiable and pious manners, joined to his respectable examination, on the subjects of theology, and his correct deportment, while among us, we had reason to esteem and love him. The church at large, and especially that portion of our primitive Zion, this side the mountains, had good cause to rejoice, in the mild influence, which his example and correct principles would shed, o'er her prospects. The morn of his life was clear, and the sky serene; and we did hope to see its meridian splendid, and full of good fruits: but the shades of night, the night of the grave, have intervened; he is taken from our view and sleeps with his Fathers. Fond memory, however, does not so soon leave him; we mark his youthful footsteps; recall to our minds his words; and linger on the places, where he gave evidence of a renewed heart and christian zeal. From all these, we learn our present loss, and his gain: that, while we mourn, he rejoices: and that, though our infant Church in the west, feels the loss of this excellent young man, yet we have sufficient proof, of his present blessedness, to make us dry our tears, and stifle every wish that he had continued longer among us. Besides this, our faith lays our resignation on the broad principle of the infinite wisdom and goodness of God; that, though "his way is in the waters and his footsteps are not known," yet, whatever he doeth is just, right, and good; and, if improved aright, all his dispensations shall turn out for the good of those, who love and obey him.

The Convention adjourned till 4 o'clock.

The Convention assembled, agreeably to adjournment.

The Rev. Samuel Johnston was, by ballot, elected Secretary of the Convention.

On motion, *Resolved*, that the rules, observed by this house at their last Convention, be now adopted.

The clergy were called on for their reports, required by the 45th Canon of the general Convention, which were presented and read; and, as required by the said Canon, inserted on the Journals.

The following is an extract, from the report of the Rev. Joseph Doddridge, M. D. Missionary, to the Bishop.

"Since the Convention, held at this place, two years past, I have regularly attended the Congregations of St. Thomas', in St. Clairsville, and St. James', in Jefferson County, until last fall: the congregation of St. Peter's, at Morristown, and that of Seneca, in Monroe county, occasionally. Considering the small amount of clerical services, which these places receive, the good work appears to be going on well.

"The Parish of St. James' Church, Cross-Creek, is, for this country, numerous. The communicants are about fifty.

"It is with great regret, I announce the necessity of lessening the extent of my clerical labours. Age is fast approaching, and I am not wealthy. It is my duty to provide something for my family, and I am sorry to say that, in the present state of our affairs, this duty cannot be discharged by the means of the emoluments of the ministry. I shall, however, do all I can, for the interest of our spiritual Zion. While, at the same time, I place my principal reliance on my Medical profession, as means of support for myself and family."

The Rev. Thomas A. Osborne, Professor of Languages, in the Cincinnati College, reports to the Bishop as follows.

"Since my arrival in Cincinnati, from the diocess of South Carolina, in December last, I have preached eighteen times, in different parts of the state; viz. in Cincinnati six times, for the Rev. Mr. Johnston, whilst engaged on a missionary tour, through the adjacent parishes; in Dayton, three times; in Xenia, once; in Round bottom, once; at Walnut hills, once; and at Hamilton, six times. I would beg leave to observe, that, the distance of some of the above places from the City, is such, as will render it impossible for me

to visit them often, in the winter; nor yet as frequently as I could wish, in the summer season; especially, when it is considered, that, in the performance of my professional duties, my attendance is required in the College chapel, every second Sabbath. In Hamilton, however, I have made an engagement to officiate one Sunday in the month, as long as circumstances will admit.

"As to the prospects of our Church, within the limits described, and the progress of Christian zeal, in the maintenance of true christian principles, what I could say, is more fully and satisfactorily given in the report of the Rev. Mr. Johnston, whose opportunities and means of observation have been more extensive than mine.

The calling of the labourer, in the cultivation of the spiritual vineyard of our blessed Saviour, should be diligent and persevering; whether the same be to plant, or to water, the increase must be of God alone, who will bless, in his own appointed time, the means he has instituted for accomplishing his own purposes. And we humbly trust, that he will, of his infinite mercy, command his blessing to descend, as the refreshing dew of heaven, to cherish and adorn the tender vine, which his own right hand hath planted, in this western region."

The Rev. Samuel Johnston, reports to the Bishop as follows:

The state of the Congregation, under my Parochial cure, is nearly the same as given in a former report.—It gradually increases in numbers, and, we trust, in piety. We hope the divine blessing will, eventually, smile on the means of grace, that are used for the increase of spiritual knowledge and practical holiness. I observe an increasing attachment to the doctrines, worship, and government, of our Apostolic Church.

Could we see more zeal in the cause of christian truth, more engagedness in the concerns of eternity, increasing the number of the professors of religion, it would give cause of gratitude to God, and be a happy era to our infant Zion.

The Congregation last fall, were gratified by witnessing the solemnities of the holy rite of confirmation. The effects of this ordinance were useful, and must leave lasting impressions on all serious persons, especially the young.

The number of communicants has increased some, within the last year; but not so much as might reasonably be expected.

It is with pleasure that I notice many of our people observe the festivals and fasts of the Church. They never can be celebrated, without the most salutary effects of reverence towards God for his wonderful dispensations, and humility under a sense of our unworthiness.

The Sunday School, under the instruction of some young gentlemen, and ladies of the Parish, is in the highest state of prosperity and affords sufficient cause of gratitude to God, that their voluntary labours are so abundantly crowned with success. The prayers, the catechisms, the scriptural lessons and pious counsels, that their tender pupils learn, are of so useful and important a nature, that incalculable blessings must flow to the Church, and to the community at large. One hundred and fifty interesting children are punctual in their attendance at Church, are faithful to their tasks, and unite in solemn worship to the God of their Fathers.

Families.			75
Marriage.			1
Baptisms.	Adults,	2	18
	Infants.	16	
Communicants.	Last year,	20	
	Removals,	6	
	Additions,	21	
	Present number		35

I have performed, as often as has been in my power, third services, on Sundays; and weekly lectures, in the towns in this vicinity.

In the state of *Kentucky*, services have been held in *New Port*, at *Petersburg*, and at the *United States' Arsenal.*

In Indiana, I have preached twice, at Lawrenceburgh; where, in time, I trust, a Parish may be formed.

In Chillicothe, services were performed one Sunday.

In the Miami Country, I have performed divine service at *Elizabeth Town*, once; at the *North-bend*, once; one Sunday, at *Milford*; *Millcreek township*, once; *Franklin*, once; one Sunday at *New-Town*.

Hamilton, I have visited three times, and preached to an attentive and serious Congregation. There are several regular Episcopal families in the place, and the Church must ultimately be established.

Lebanon, I have visited four times, and performed the worship of our Church. They only want the occasional services of a clergyman, to have a promising congregation. The Presbyterians and Methodists were very kind in allowing us the use of their houses of worship.

Xenia has been visited once; and some Episcopalians were found, who would be happy to see the Church planted among them.

Dayton, I have visited twice, and was treated with much urbanity, and hospitality. The church here is respectable and established on a firm footing. Its members manifest a zeal that would do credit to our older and more populous congregations. Seldom can there be discovered a more correct knowledge of the Church; or a more inquisitive disposition to be acquainted with its principles. There are some individuals in it, who are zealously affected in a good cause; and spare no pains that the church shall rise in the splendor of her primitive services, and command the admiration of christians.

Springfield was visited on my way to the Convention; and more Episcopalians were found in it, than is usual in towns of its size.

I preached to them 4 times, baptised 1 child, and articles for a Parish association were drawn up & signed.

At Urbana, Public worship was attended twice, and two children were baptized.

Could a clergyman be settled in the *Miami Country*, making *Dayton* a central point; he would have a pleasant circuit, and would find no part of the diocess, where, with the divine blessing, he could be more useful.

It is with pleasure that I acknowledge the services of my worthy friend, the Rev. Mr. Osborne, who has officiated for me several times, and is instrumental in building up the church, in the adjacent country.

Could the members of our communion in the Atlantic states, realize our destitute situation, missionaries would no longer be wanting, nor funds, for their support. We have sanguine hopes that the Philadelphia Missionary Society, which has already done great good, will adopt some plan, with the general convention, for this all important object of searching for the poor and wandering sheep in the wilderness, that they may imitate their blessed master, in seeking *to save that which was lost.*

While we lament the dearth of clergymen, in our own state, we cannot but sympathise with our episcopal brethren, in their deserted condition, in *Indiana*, *Tennessee*, *Illinois*, and *Mississippi;* who are without one clergyman of the church of their fathers. When we consider that all other denominations are zealous, in the propagation of their principles, is it not singular, that we, who profess to be the purest church in christendom, possessing such abundant means, should be so far deficient in the important duty of sending missionaries where they are so much wanted? May the zeal, now enkindling in the hearts of our brethren, in the Eastern states, extend its animating and comfortable influence to the disconsolate members of our church, scattered abroad in this western world, *as sheep having no shepherd.*

The Rev. Intrepid Morse, reports to the Bishop as follows:

During the year past, and since the last convention, his services have been chiefly devoted to the parish of St. James, Zanesville, and St. Paul's, Steubenville: in the former, he has officiated one half of the time;

and in the latter, about one fourth. In each of these parishes, there has been an accession to the number of communicants at the altar; and, it is hoped, an increase of piety as well as of numbers. At Zanesville, there are now thirty-six communicants; and at Steubenville, twenty.

Both of these congregations, considering their infant state, are well instructed in the doctrines and discipline of the church; and the services are performed with apparent zeal, propriety, and devotion. The distance between them is so great (nearly 100 miles) as to prevent the ministrations of a clergyman alternately, except at considerable intervals; but public worship, according to the liturgy, is regularly performed at Zanesville, by a lay reader, and it is contemplated to introduce the like practice at Steubenville, so soon as circumstances will admit, and render it expedient. The importance of such a regulation must be obvious. While our congregations are distant and small, and the services of a clergyman necessarily divided among many; under the blessing of God, nothing can have a better effect towards removing prejudice, making others acquainted with the forms of the liturgy, and nourishing our own members in the ways of piety and godliness, than frequently assembling together for public worship, and, unitedly, offering up the prayers and praises of the church, with becoming fervour, spirit, and devotion.

In addition to the services already mentioned, Mr. Morse passed five Sundays at Pittsburgh, Pennsylvania, in exchange with the Rev. Mr. Richmond; also, one in Wheeling, Virginia; three in St. Clairsville; one in Morristown; one in Seneca parish; one in St. James' church, Cross-creek; and two at Chillicothe.

In all these places, the ministration of episcopal clergymen is earnestly desired; and could it be obtained oftener, much good might result, as the consequence of their labours. But, in order to produce any durable impression, it is adviseable that a minister reside constantly among them. The parishes in Wheeling, St. Clairsville, and Morristown, would

[illegible] convenient, in point of contiguity. They [illegible] unity and the desire to support a clergyman [illegible], who should reside among them, and [illegible] alternately in each; but, hitherto, none could be procured: it is hoped, however, they will not long remain destitute.

Mr. Morse, has occasionally performed divine service and preached, on week days, in the following places, viz. Zanesville, Steubenville, and Pittsburgh, St. John's, Brooke county; Wellsburgh, and Wheeling, Va. St. James', Smithfield; Cadiz; St. Clairsville; Morristown; Barnesville; Seneca; Center; Malaga; Somerset; (Monroe county,) Little Beaver; Cambridge; Coshocton; Granville, Somerset, Lancaster, Circleville, and Portsmouth. He has also generally catechised the children on Sundays; has baptized sixty children and three adults, and attended five funerals.

Before concluding this report, he would beg leave to call the attention of the members of this convention to the destitute situation of the Episcopalians in Monroe county.

Scattered abroad, as sheep having no shepherd, their situation, in regard to religious privileges, is destitute almost beyond example. They were sought out and visited by the Bishop, and by the Rev. Doct. Doddridge, in the first instance; and since then, have been visited twice by Mr. Morse, as alluded to, in the former part of this report. He spent between one and two weeks in those new settlements, held divine service daily, in the cabins, or, when the assembly was large, in the woods; & baptized upwards of thirty children and adults. "*When can you come again?*" is the anxious request, heard from many lips, on parting with that people. From the best information, which could be obtained, there are nearly one hundred families of Episcopalians in that quarter, who have no opportunity of regularly attending the public worship of their own, or of any other denomination. It is a fact, worthy perhaps to be recorded in this report, that an individual, resident there, repeatedly travelled to St. Clairsville, a distance of thirty miles, in order to at-

tend the worship of the church. They intend shortly to erect a church on Little Beaver creek, & it is their earnest desire to obtain the services of a clergyman, at least for a part of the time; that by the blessing of God, the scattered members of Christ's flock may be gathered together into one fold, under one shepherd. The fields are already white unto the harvest, but the labourers are few: *pray ye, therefore, the Lord of the harvest, that he would send forth labourers.*

Rev. Mr. Searle reports to the Bishop as follows.

During my long and distressing sickness last summer and autumn, the parishes, in which I officiate, suffered in the absence of regular services. But from the early part of December last, by the good Providence of God, I have been able to perform divine services, every Sunday, until the 21st instant; have been constantly in the congregations; have held public and family lectures, more or less, every week; and have, with great pleasure, witnessed a remarkably growing attachment to the doctrines and duties of salvation, by Jesus Christ, and to the inimitable Liturgy of our Church.

The members of St. Paul's Church, Medina, are gradually increasing in their numbers, in their pious correctness and attention to the offices of the Church; also, to the duties of public devotion. The same may be said of St. James' Church, Boardman, and of Christ Church, Windsor. Enlightened zeal for the primitive usages of christianity, as retained inviolate in our communion, is in St. Peter's Church, Ashtabula, very considerable. Its numbers also are increased.

Most of the efficient members of Trinity Church, Cleaveland, being residents in the township and very flourishing village of Brooklin, on the west side of the Cuyahoga River, and directly opposite the village of Cleaveland; the parish was induced, at the last regular Easter meeting, to vote its permanent location and public services in Brooklin. In consequence of this resolution, the word *Cleaveland*, will, in future, be omitted in the records of that parish. Their number is small; but the members are respectable, and they now

have the services of the church regularly performed every Sunday. The parish of St. John's Church, Liverpool, is now in a more prosperous condition than at any period since its organization.

In most of these parishes, Sunday schools were commenced last summer, a little before I was taken sick, under the care of respectable persons, of both sexes. These schools are to be continued this summer. Our congregations are generally increasing, & the sober attention given to the services of the church, together with the constantly increasing number of Prayer Books used in the congregations, are deemed evidences of present candid investigation, and pledges of future good.

Some deaths have occurred, among the very pious and useful members of our communion, the last year, but the present aggregate number of communicants in these parishes is about one hundred and twenty. Since the last Convention, I have baptized, in these several congregations, seven adults, and forty-three children.

The present very extraordinary state of things respecting pecuniary concerns, has induced a partial suspension in the operations of the "Female Tract" and the "Bible and Prayer Book" societies, some time since established. The important objects, however, which these societies had in view, are by no means relinquished.

Deprived as I am of the privilege of being at the Convention, now assembled, I submit to the will of God. And if it please him to continue my life and labours, hope to meet you hereafter. My life and labours are devoted to the cause of our blessed Redeemer. If it is his pleasure to remove me, I hope for salvation through his all meritorious blood.

Resolved, That the Rev. Intrepid Morse, Col. Gardiner, and Bezaleel Wells, Esq. be a committee to wait on the Right Rev. Philander Chase, and express the thanks of this house, for the sermon delivered this day, and request a copy of the same for publication, with the Journals.

Resolved, That, as the Right Rev. Bishop, of the

diocess, during the recess of the convention, has appointed the Rev. Joseph Doddridge, as a missionary, in this state: the said appointment meets the approbation of this convention, and that he is entitled to a seat in the same.

Resolved, That Mr. Philander Chase, Jr. Professor in the Worthington College, and a candidate for holy orders, be admitted to an honorary seat in this convention, during its present session.

The Trustees of the Bishop's fund, made the following report; which was read and accepted.

That, finding themselves without legal capacity to acquire and transmit property to answer the purposes of their appointment; and in pursuance of the instructions of the convention, at their last annual meeting, they applied by petition, to the general Assembly of the State of Ohio, for an act of incorporation, for the sole purpose of acquiring to themselves and successors that capacity. The petition was acted upon, and a bill reported to the Senate, responsive to its prayer; & the same was finally postponed to the next session of the general Assembly.

The Trustees have not thought it advisable, pending their legal incapacity aforesaid, to take other measures towards creating, or perpetuating a Bishop's fund in the diocess of Ohio; which is respectfully submitted.

BENJ'N GARDINER,
JOHN MATTHEWS, } *Trustees.*
JOHN C. WRIGHT,

Adjourned for divine service; prayers were read by the Rev. Samuel Johnston, and a sermon delivered by the Rev. Joseph Doddridge.

Thursday morning, 9 o'clock.

The convention assembled. The Rev. Thomas A. Osborne performed divine service.

Mr. Ebenezer A. Warner, from St. Paul's Church, Medina, and Walter Thrall, from St. Philip's Church, Circleville, presented certificates of their election, as lay Delegates, and took their seats.

Resolved, That Mr. Carlos V. J. Hickcox, from Trinity Church, Cleaveland, be admitted to an honorary seat in this convention.

Resolved, That the convention now proceed to elect three Clergymen, & two Laymen, as the standing committee for the ensuing year.

Whereupon, the following persons were elected.

CLERGY.

The Rev. SAMUEL JOHNSTON,
" " INTREPID MORSE,
" " THOMAS A. OSBORNE.

LAITY.

BENJAMIN GARDINER,
CHESTER GRISWOLD.

Adjourned till 4 o'clock, P. M.

The Convention assembled agreeably to adjournment.

Mr. Joseph Prince, a Lay Delegate from Grace Church, Berkshire, presented a certificate of his election, to represent said Church, in this convention; which was read, approved, and he took his seat.

Resolved, By a majority of two thirds of the convention present: That the following article be proposed as a substitute for the 6th article, of the present constitution.

The standing committee of this diocess, shall be chosen in convention annually; and shall consist of such equal number of Presbyters and Laymen, as the convention in session shall deem sufficient, and hold their offices until their successors are elected. Any three of said committee, one of whom at least shall be a Presbyter, shall be a quorum, for transacting business, when convened at the request of the Bishop: at other meetings of the committee, a majority of the whole members shall be a quorum to transact business.

Resolved, That it shall hereafter be the duty of the Clergy and Laity to report, from time to time, to the Bishop, any Clergyman; who may have removed,

or who shall remove into this Diocess. And also of any disorderly or improper conduct of such Clergyman.

The following Lay Delegates obtained leave of absence during the remainder of the session; viz. Messrs. J. Matthews; Monger, and Jamison.

Adjourned for divine service; when the Rev. Intrepid Morse, read prayers, and the Rev. Thomas A. Osborne delivered a sermon.

Friday morning, 9 o'clock.

The Convention assembled.

The Rev. Joseph Doddridge performed divine service.

Resolved, That it be recommended to the standing committee to digest, and report to the next convention, the form & mode of proceeding, in the trial of Clergymen in this diocess.

Resolved, That the mode and manner of proceeding, prescribed in the 2d Canon of the Protestant Episcopal Church, in the diocess of New-York, for the trial of Clergymen, passed in the year 1802, be the rule of proceeding in this diocess, until the next meeting of the Convention; *Provided*, that instead of the number of eight Presbyters, to be nominated by the Bishop, as in that Canon, the number to be nominated, shall be four; and in like manner, the number to be chosen, by the party accused, or appointed by the Bishop, shall be three, instead of five.

Voted that the President and Secretary, receive the thanks of the house for their services, during the sitting of the Convention.

It was moved and carried that this convention rise.

PHILANDER CHASE.

Bishop of the Protestant Episcopal Church in the state of Ohio, and President of the Convention.

Attest

SAMUEL JOHNSTON, *Secretary.*

*** The next annual Convention, will be holden at Worthington, on the 1st Wednesday in June, 1821.

Form of the Testimonial to be given to Lay Delegates.

(Name of the church, the place, and date.)

THIS CERTIFIES, that, at a meeting of the congregation of this church, for the purpose of electing church officers, and deputies to the convention, (or, for the purpose of electing deputies to the convention, if the meeting be for that object alone,) A. B. C. D. and E. F. were duly chosen, to represent this congregation in that body, for the year ensuing. In testimony of which, I have hereunto set my hand, (or, if two vestrymen subscribe, we have set our hands) the day and year, above written.

This certificate shall be signed by the Rector, if present; otherwise, by one warden, or two vestry-men.

NOTE, BY THE EDITOR.

ON Sunday, the 11th inst. at Worthington, Mr. PHILANDER CHASE, Jr. Professor in the Worthington College, was admitted to the holy order of Deacons, by the Right Rev. Bishop Chase. The Rev. Samuel Johnston, performed divine service, and the Rev. Intrepid Morse, delivered an appropriate discourse, from Luke X. 2.

The holy rite of Confirmation, was also administered to eight persons.

THE NEW YORK PUBLIC LIBRARY
P 32755
ASTOR, LENOX AND TILDEN FOUNDATIONS.
1909.

JOURNAL

OF THE

PROCEEDINGS

OF THE

FOURTH

ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF OHIO;

HELD AT

WORTHINGTON,

June 6, & 7,

1821.

WORTHINGTON,

PRINTED BY GRISWOLD & SPENCER,

AT THE OFFICE OF THE CHRONICLE.

1821.

THE NEW YORK PUBLIC LIBRARY
P 32755
ASTOR, LENOX AND TILDEN FOUNDATIONS.
1909.

JOURNAL

OF THE

PROCEEDINGS

OF THE

FOURTH

ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF OHIO;

HELD AT

WORTHINGTON,

June 6, & 7,

1821.

WORTHINGTON,

PRINTED BY GRISWOLD & SPENCER,

AT THE OFFICE OF THE CHRONICLE.

1821.

LIST

OF THE

CLERGY AND LAY DELEGATES

WHO ATTENDED THE

CONVENTION.

CLERGY.

The Rt. Rev. Philander Chase, D. D. Bishop of the Protestant Episcopal Church in the State of Ohio, and Rector of St. John's Church, Worthington.

The Rev. Roger Searle, Minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

The Rev. Samuel Johnston, Minister of Christ Church, Cincinnati.

The Rev. Intrepid Morse, Minister of St. James's Church, Zanesville, and St. Paul's, Steubenville.

The Rev. Thomas A. Osborne, Professor of Languages in the Cincinnati College.

The Rev. Philander Chase, Jr. Deacon, Professor in the College at Worthington.

LAY DELEGATES.

St. John's Church, Worthington, { Chester Griswold, Ezra Griswold, Chauncey Barker.

Trinity Church, Columbus, Benjamin Gardiner.

Grace Church, Berkshire, Aaron Strong.

St. Paul's Church, Chillicothe, Henry Brush.

St. Philip's Church, Circleville, Seth Crocker.

All Saints Church, Portsmouth, Samuel Gunn.

St. John's Church, Liverpool, Rufus Murray.

St. Peter's Church, Ashtabula, John Hall.

St. James' Church, Zanesville, Moses Morehead.

St. Peter's Church, Morristown, Christopher Ripley.

St. Thomas' Church, St. Clairsville, Charles Hammond.

St James' Church, Cross Creek, Ozias Burr.

St. Paul's Church, Steubenville, { Bezaleel Wells, Daniel L. Collier.

JOURNAL.

Worthington, Wednesday, June 6th, 1821.

This being the time and place appointed by the Convention of the Protestant Episcopal Church in the state of Ohio, for the meeting of the annual Convention of the same; several of the Clergy and Lay Delegates, attended at half past 10 o'clock, A. M. in the hall of the College edifice.

Morning Prayer was celebrated by the Rev. Roger Searle; and after the administration of the Holy Communion, by the Bishop, the following Clergy took their seats.

The Right Rev. Philander Chase, D. D. Bishop of the Diocess, and Rector of St. John's Church, Worthington.

The Rev. Roger Searle, minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

The Rev. Samuel Johnston, minister of Christ Church, Cincinnati.

The Rev. Intrepid Morse, minister of St. James' Church, Zanesville; and St. Paul's Church, Steubenville.

The Rev. Thomas A. Osborne, Professor in the Cincinnati College.

The Rev. Philander Chase, Jr. Deacon, Professor in the Worthington College.

The following Lay Delegates presented certificates of their respective appointments, which were read and approved; and they accordingly took their seats in the Convention.

From St. John's Church, Worthington, Chester Griswold, Ezra Griswold, and Chauncey Barker; from Trinity Church, Columbus, Benjamin Gardiner; from Grace Church, Berkshire, Aaron Strong; from All Saints Church, Portsmouth, Samuel Gunn; from St. Peter's Church, Ashtabula, John Hall; from St. John's Church, Liverpool, Rufus Murray; from St. James' Church, Zanesville. Moses Morehead; from St. Peter's Church, Morristown, Christopher Ripley; from St. Thomas' Church, St. Clairsville, Charles Hammond; from St. James' Church, Cross Creek, Ozias Burr; from St. Paul's Church, Steubenville, Bezaleel Wells, and Daniel L. Collier.

Agreeably to the 45th Canon of the General Convention, 'providing for an accurate view of the state of the Church, from time to time,' the Rt. Rev. Bishop Chase delivered the following

ADDRESS.

BRETHREN, AND GENTLEMEN OF THE CONVENTION;—

IT is made my duty, by the 45th Canon of our Church, to deliver you an address, stating the affairs of the Diocess in general, as well as my own official acts, in particular, since the last meeting of the Convention.

This is required, with a view, not only to enable you to act more understandingly, on the subjects, which may come before you; but in as much as this address, being inserted on the journals, must be transmitted to the General Convention, it is done to enable the last mentioned body, and through them, the whole church throughout the Union, rightly to understand our affairs. In this light, our subject gathers interest. For, if our affairs were duly represented, and made known to our opulent sister Churches, in the Atlantic states, the Divine spirit, it is humbly hoped, would dispose their hearts, and animate their zeal, to enable us, more effectually, to carry on the good work of building up the primitive church, planted n this western country. They would send us pious, well instructed, and laborious *Missionaries*, by whom our infant parishes, formed in the wilderness, with the fondest expectations, would not so soon languish.

On the 11th of June, the Sunday immediately succeeding the meeting of the Convention, last year, in this place, Worthington, I administered the Apostolic Rite of Confirmation to eight persons.

The parishes and members of our communion, on the Scioto River, and vicinity, from Columbus to its mouth, were the first visited, during the last summer. I commenced my journey on Friday, the 14th of July, 1820, as usual, on horseback; being the only mode, convenient for visiting our infant settlements. Instead of going directly to Circleville, I passed from Columbus, over to a neighborhood on Darby Creek, which I had been frequently solicited to visit. Here I spent Sunday the 16th, performed divine service morning and evening, and delivered two sermons; the congregation being large and attentive. The same evening I rode twelve miles to Circleville, and officiated in the Court-house, by candlelight. Could a worthy minister of Christ, be stationed in the vicinity of these two places, for a few years, there is little doubt, that through divine blessing, the result would be highly beneficial.

On Monday, I passed to Chillicothe. During the week, I made a particular visit to all the families, composing the small, but very interesting parish of St. Paul's church, in this place. On Wednesday and Friday, divine service was performed, and a sermon preached. On Tuesday, 23d of July, the Apostolic Rite of Confirmation was administered to eleven persons. Ten were baptised, and seventeen received the blessed sacrament of the Body and Blood of our Lord. The morning and evening services were performed, and two sermons delivered. That a stated Clergyman is not yet procured for this parish, is most deeply to be lamented.—*How few, indeed, the labourers, in the vineyard of Christ*, when a place, promising so much benefit to his cause as this, cannot procure one!

On Monday, I rode to Portsmouth, 45 miles. Here, from a very few, scarcely more than two or three families at first, the congregation has become comparatively large; and an unusual spirit of enquiry after truth, and fervour of devotion seem to prevail among them. The evangelical doctrine and duties of christianity, as set forth by our primitive church, were the subject of conversations.—On Wednesday, 2 o'clock, P. M. divine service was held and a sermon delivered at the courthouse: the same duty was also perform-

ed at early candle-lighting; the congregations were large and attentive.

Wednesday, July 27th, morning service was performed, and confirmation was administered to seven, and the holy sacrament of the Lord's supper to nine. Three adults, and nine children were baptized

The next day, Thursday, 28th July, I rode back to Piketon, and in the evening, performed divine service. A large congregation, though unacquainted with the order of the service, were attentive and devout in their behaviour. On the morning of the 29th, in this village, I baptized, in the presence of a small congregation, six children, receiving as sponsor, a venerable and pious lady, the only member of our communion in the place. After which, I rode 19 miles to Chillicothe; this being the best rout to the places, I wished to visit on the Muskingum. I spent Sunday, the 30th of July, in Chillicothe;—divine service morning and evening—two sermons; one adult was baptized, and several children.

At Zanesville, on Sunday the 6th of August, I had the pleasure of being assisted in my labours by the Rev. Mr. Morse, by whom prayers were read. By myself, two sermons were delivered, and the holy Rite of confirmation, administered to eleven persons. The holy communion was administered to twenty-five persons.

On Monday, after visiting and confirming a person on a sick bed, (since deceased) I set off in company with the Rev. Mr. Morse, towards the south and east. We rode together about twelve or fifteen miles, and then separated; he going into Monroe county, to prepare the people for next Sunday's ministrations; and myself towards Marietta, a place which I had never before visited.

In speaking of the affairs of the church in this place, I feel a difficulty, lest, the shortness of the time spent in it, and the want of any previous acquaintance, should cause me to err in judgment. The facts are, my visit seemed well received, and myself treated with kindness and hospitality. A considerable number of persons in town and vicinity, of great respectability and worth, expressed themselves sincerely attached to the church; also, their wishes, that they could have the ministrations of a pious Clergyman, devoted to his profession. A gentleman, professing himself a Clergyman of the church, Mr. Joseph Willard, resides in this town; but as he had not conformed to the Canons, in making himself known, as in regular standing, and had evidently no intention of pursuing the design of his ordination, I signified to the friends of the church, in the place, that his occasional services in the neighbourhood, would be irregular. I had it not in my power, consistently with my engagements, to spend a Sunday in Marietta. I, however, held divine service, and preached three times on Wednesday, the 8th of August; twice in the meeting-house, in Marietta, and once on Point Harman, opposite the town. On Thursday morning, I administered the Apostolic Rite of confirmation to seven persons, and the incipient steps were taken, towards forming a parish, by the name of *St. Luke's Church*. Nothing under the divine blessing seemed wanting to complete the fondest expectations, of the progress of primitive christianity, in this place, but the labours of a

pious, learned, and active missionary, for a few years. To such an one, the friends of the church, in the town and vicinity, it is presumed, would afford a part of his support; and, if otherwise aided for a short time, the minister would soon find himself agreeably settled in the bosom of amiable people, able and willing to afford him every assistance in building up the kingdom of the blessed Redeemer. These were my impressions, formed during my very short stay at Marietta. Same day, I rode some distance on my way, up the river Ohio, towards Monroe county. Friday, 11th, I arrived, after a solitary ride across the almost intire wilderness, at Woodfield.—Here, again, I met the Rev. Mr. Morse, and with him, held divine service, he reading prayers, and myself delivering the sermon. As in the natural creation, since the earth was cursed for man's transgression, weeds, briars, and other noxious plants first spring up, and infest the soil, before salutary fruits can be cultivated, so in the settlement of new countries, few instances are found, especially where men are thrown suddenly together, as in the settlement of new county seats, in which licentiousness, immorality, and irreligion, do not prevail. The friends of virtue should not be discouraged, but rather animated to greater exertions, by this. Every endeavor should be made, that the means of moral and religious cultivation should go as fast, and as far, as the field of usefulness extends. Of his ministers, our Lord requires this, in particular. Would they could be assisted in this, by the means, which God has committed to the christian community, to that end! Then would the law of God and the gospel ministry go, wherever man goes. Then would the weeds of sin be eradicated, ere they had taken such deep root, as to defy cultivation.

On the 12th of August, we rode through a new-formed settlement, called *Malaga*. Here they are endeavoring to erect a building for some public worship; and, although, it is to be built after the manner of cabins, with logs, or hewn timber; yet it will afford a convenient place for worship, and for Sunday Schools, to instruct the ignorant; of which there is great need in this part of the state.—Many of the heads of families, in this vicinity, were baptized in the church; and are desirous to bring their children up in the same; but they have no means of instruction; no stated services to train them in her doctrines and discipline. Could even a lay reader, or a pious catechist be placed, and maintained for a few years, among them, the effects would, to all human view, be very salutary. Malaga is eight miles from Woodfield. We dined at a Mr. Fogle's in the neighborhood; were kindly treated; and passed on to Mr. Dement's, on Seneca Fork of Will's Creek, where, the last year, I held divine service; the evening was spent in exhortation and prayer. On the morning of the 13th of August, Sunday, according to the appointment previously made, by the Rev. Mr. Morse, divine service was held in the woods; the congregation being too large to be otherwise accomodated. Here, my voice having failed me to a considerable degree; Mr. Morse read prayers, and preached.—I had, however, the ability to deliver a short address. In the intermission, I did the same. The afternoon was spent in the same way, the sermon being delivered, tho' with much difficulty, by myself.—

Thus ended our labours, at this place. Need I repeat here, what it is my duty so often to repeat, my deep impressions of the great need of missionaries! When will you come again? What hopes have we for public instruction? When will our children, and the rising generation be rescued from the ignorance, which pervades our infant settlements? When will gospel ordinances be administered among us? These were the questions, which met us every where. What answer could be returned? Pray constantly, and fervently to the great, the heavenly husbandman, that he would send forth labourers into the harvest.

We rode the same evening to Mr. Bryan's, and next day, to Mr. Wendal's, on Little Beaver. Here, Monday 14th, divine service was performed. Mr. Morse read prayers, and the sermon was delivered by myself. Measures are taking in this neighborhood, by the pious zeal of Mr. Wendal's family and neighbours to erect a church strictly devoted to the services of our primitive communion; and I have since heard they have made considerable progress in the good work. May the Lord's blessing attend their endeavors, and crown them with complete success!

Same day rode through Barnesville, to Mr. Taylor's, in the neighborhood of Morristown; and as his family had not been baptized; I spent the evening in discoursing on the nature, and necessity of that holy sacrament. August 15th, Tuesday afternoon, performed divine service in Morristown—the Rev. Mr. Morse preached. At candlelighting, the service was again performed by Mr. Morse—the sermon by myself, and four adults and seven children, were baptized. August 16th, the Rev. Mr. Morse read prayers, and myself preached, explained the Liturgy and administered confirmation to six persons. There having, through mistake, been a neglect in preparing the elements, the Lord's supper was not administered. The same day, we rode to St. Clairsville. On Friday divine service was performed, a sermon preached, and one child baptized, by myself. Saturday morning, prayer was celebrated, and Mr. Morse preached a sermon. Same day evening prayer and a sermon by myself. This day also, were baptized, four adults and four children. On Sunday, August 20th, divine service was performed, confirmation administered to fourteen persons, and the sacrament of the Lord's supper to eighteen persons;—a discourse was delivered by myself, on the obligation and efficacy of christian ordinances.—Afternoon of the same day, evening prayer, and a sermon preached by myself. At early candle lighting, a third service, and the Rev. Mr. Morse preached.

In all our services at St. Clairsville, I felt sensibly, the blessings of divine grace, in disposing the hearts of the large congregations, who attended, to apparent seriousness, and great decorum of behaviour. Surely, thought I, the Lord is in this place, and will bless the ministration of his word and sacraments. It is to be noted, that the Rev. Mr. Morse had paid this parish, and that of Morristown, several visits, after the Rev. Dr. Doddridge had ceased regularly to officiate among them; and much, under God, is due to these gentlemen, for their disinterested zeal.

From St. Clairsville, we proceeded, through Harrisville, to Mr.

Finley's, the old man of whom I spake to you with so much interest, in a former communication. We found him yet alive in spirit, in faith and good works: tho' in body, by reason of the palsy, almost a tenant of the grave. To attempt a full description of this second visitation to this venerable man and his numerous and affectionate family, would resemble romance rather than a grave discourse of useful facts. I cannot therefore indulge myself in it.

Tho' it was late in the day when we arrived, yet the family and neighbours, to a considerable distance, were quickly informed, and as quickly assembled. Divine service was performed, and a sermon and exhortation given, the same evening. It must be recollected that these pious families are situated in the woods 10 miles from St James' Church, to which they belong. This distance almost precludes a great portion of them from attending divine services, at St. James', were even those regularly and constantly performed there; but when it is remembered, that this church is open but a small portion of the year, the neighbourhood of the Finley's may be considered as almost destitute. In their ardent desires for the means of grace, how lamentable that they cannot be supplied!— How much good could a pious minister do here! But they lack the means, at present, of his support; consequently their case is almost hopeless. Twenty communicants received the blessed Sacrament of the Lord's Supper, on this day, the 22d, in Mr. Finley's cabin; an address was made on Christian duties, by myself; and the morning prayers were read, and a child baptised by the Rev. Mr. Morse. How interesting these duties here, amid such a family! The venerable man, like Jacob, surrounded by his offspring, praying for blessings on their heads, exhorting to good works, and leading the way to the kingdom of Glory. Craving the Episcopal blessing, and, with tears wishing prosperity to the Church of God, the good man bade us farewell.

Three o'clock, same day, prayers were read and a sermon delivered, in the village of Smithfield, a few miles from Mr. Finley's, by the Rev. Mr. Morse. An exhortation, on Christian duties, was delivered by myself. On Wednesday, the 23d of August, we ministered in the little Church of St. James', built in the woods, in the township of Cross Creek, through the instrumentality of the Rev. Dr. Doddridge; who, tho' residing in Virginia, by letters missionary, from the Bishop of Ohio, officiates some part of the time in this interesting parish. The congregation was large and devout in their deportment. Mr. Morse read the prayers; the sermon and address, on christian duties, were delivered by myself. Thirty seven received the Lord's supper, and eighteen were confirmed. The Rev. Dr. Doddridge informed me that the Communicants in this church were nearly double this number, but many of them living at a great distance could not attend. For their united zeal in the service of Christ, may the Lord remember this parish for good. May the means of grace be more abundantly afforded them, and they, themselves, edified in piety and true godliness.

On the morning of the 24th, Thursday, we rode to Steubenville, one of the stated parishes of the Rev. Mr. Morse. In the evening

divine service was held; Mr. Morse read prayers,and myself delivered the sermon. Friday and Saturday, the 25th and 26th of August, the same duties were performed, and one adult baptized; the congregations were large and devout.

Sunday, August 27th, 1820. The day being uncommonly fine, a large congregation collected, prayers were read by the Rev. Mr. Morse, and the sermon by myself. The apostolic rite of confirmation was administered to thirty four, and the Holy sacrament of the Lord's supper to forty five. In the afternoon, Divine service and a sermon; the former by Mr. M. and the latter was delivered, tho' with much difficulty, by myself. At candlelighting the duties were performed by the Rev. Mr. Morse, my own voice having, to a painful degree, failed me.

Much is to be said in favour of this congregation of our church in Steubenville. Considering the recent date of their first formation, few parishes have done so well. They support their Clergyman for nearly one half his time, and lively expectations are entertained that they will soon build a church.

On Monday, leaving Mr. Morse in Steubenville, I rode to New-Lisbon, on my way to the New-Connecticut reserve. Here, next day, I baptised one child and rode to Canfield. Same evening, performed divine service and delivered a sermon, on the doctrines and duties of Christianity.

Wednesday, the 30th of August, in Boardman, morning prayer was celebrated, one person was confirmed, and the Holy sacramentof the Lord's supper was administered to 21 persons.

In Poland, on the 31st, I officiated, by reading the evening service and preaching a sermon to a large congregation. Two children were baptized. Owing to the ill health of the Rev. Mr. Searle, who devotes a small part of his services in these three last mentioned places, they had been, during the last year, almost destitute. How deeply it is to be regretted that more ministers cannot be procured to supply the wants of this widely extended country! To extend one minister's labours so far, is little less than, by attenuation, to destroy the force of his, otherwise useful, labours.

My duties made me hasten thro' Warren to Windsor; where, on the 2d of Sept. I met with the Rev. M. Searle, and with him, held divine service, the same evening: and the next day, Sunday, 3d of September, morning and evening services were performed, and six persons received Confirmation. Thro' some difficulty in obtaining the elements, the Lord's supper was, with great regret, omitted.— On Monday, the congregation again assembled; Divine service was performed and a sermon delivered. The people seemed impressed; and disposed to act,in future, with unanimity and zeal in the cause of Religion. With many wishes for the prosperity of this little flock, I bade them adieu; and on Tuesday, the 5th of September, held divine service in Rome; a settlement about 12 miles from W. The Rev Mr. Searle read prayers, and myself delivered the sermon.— There are only two members of our communion in this place.

On the 6th we rode to Ashtabula, and were treated with great kindness. After visiting several families, Divine service was performed and a discourse delivered, on the 7th,in a convenient building

erected for the useful purpose of a school house, on week days; and a place of worship, on Sundays, by the members of the church in the eastern part of this township. The congregation was large, and gave many proofs of their attachment to the cause of primitive christianity, in their correct and pious behaviour, during my stay among them.

On the 9th, Divine service was held, on the ridge road, in Ashtabula township, where a considerable congregation attended. This, as it is proposed, will constitute a part of the same parish with the place last mentioned: services to be performed alternately in each.

Ashtabula township, Ridge road, Sunday, September 10th. This day, morning and evening prayers were read, and several children baptized, by the Rev. Mr. Searle. Two sermons were preached, and confirmation administered to nine persons. The sacrament of the Lord's supper was administered; the whole number of communicants amounting to twenty-three. In reviewing the affairs of this parish, I cannot suppress my pleasure, at the cheering prospects, which they exhibit. A spirit of inquiry after the *truth*, overcoming prejudice, and the many avocations, arising out of the difficulties, troubles, and deprivations of a new country, seemed to pervade a considerable portion of this neighborhood. And, wherever this disposition is cherished, by piety, most beneficial are the results. We now turned our course "*up lake*," towards the south and west.

Near the village of Chagrin, at the house of J. Clarke, divine service was performed, on the evening of the 12th. The Rev. Mr. Searle read prayers, and the congregation, consisting of a few neighbors hastily assembled, were addressed by myself. Same duty was performed next day, in the meeting house, in Euclid. The congregation large and attentive.

Thursday, the 14th of September, confirmation was administered to twelve persons, in the parish of Trinity Church, Brooklyn, opposite Cleaveland, and the holy communion to the same number.—The same day, I visited a sick person, and held much religious conversation with the people of this interesting parish. The Rev. Mr. Searle, having proceeded on to Medina, I held, on the fifteenth, divine service, and preached a funeral sermon in Brooklyn; and, before I leave speaking of the small flock in this place, I must express my heart-felt approbation of their pious and correct zeal; and my ardent prayers, that it may be crowned with success.

16th of Sept. I was at Medina, and held divine service in the Court room: the Rev. Mr. Searle reading prayers. The congregation was small. Sunday, 17th. of September, at the centre of the Township of Medina, the Holy Rite of confirmation was administered to six persons. The whole number of communicants is 21. The other services, as usual, morning and evening. From Medina, I went to Liverpool, a settlement on Rocky river, to the north-west. Here I found the neighborhood in great distress, by reason of recent deaths, and present alarming sickness. Some persons, who, last year, were in good health, and manifested great zeal for the church and kindness to me, were now no more. I visited and prayed with the sick, and endeavoured to comfort the mourners, on the evening of the 18th and morning of the 19th of September. At 11 o'-

clock, of the 19th. the Rev. Mr. Searle having again joined me, Divine service was performed, and the Holy communion was administered to as many as, in duty to the sick, could attend; and four persons were confirmed.

My duties at home, imperiously demanding my presence, and having already spent more time than was allotted, I was obliged this day, immediately after divine service, to set my face towards the south and ride 15 miles, thro' an entire wilderness, to the first house. Next day I rode 42 miles to Mansfield; thence, the next day, about the same distance, thro' Frederick, to Kingston; and the day following, 20 miles, to my residence in Worthington.

Having travelled, on horseback, in this tour, 875 miles, & overcome so many difficulties, I felt an impression of Religious gratitude, to Him, who spareth in mercy, directeth our path, and helpeth our infirmities, too deep and exquisite to be expressed.

From the 22d of September, to the 15th of November, 1820, I spent my time at Worthington, in domestic & parochial duties; visiting Columbus, Delaware & Berkshire, parts of my cure, each, once. The same is to be said of these parishes, in relation to myself, as of those on the Reserve, in relation to the Rev. Mr. Searle. Divine services are necessarily too seldom among them, to be of much essential service; and unless some assistance can be afforded, much of our labour, how indefatigable and painful it may be, will prove useless.

Having detained you so long, the account of my journey to the south and west must be more laconic. I began it on the 15th of November, and finished it on the 19th of December, having travelled 404 miles. Thro' the inclemency of the season, the roads were unusually bad; but God's protecting goodness and mercy were with me. My course was from this to Springfield, Dayton, Hamilton, Cincinnati, thence across to Williamsburgh and Portsmouth; thence up the Scioto, home. My rotine of duties was as constant, and the manner of performing them the same, as in my Eastern and Northern journey. At Springfield, there are many friends to the church, earnestly desiring to unite with some other place in the support of a Clergyman. If a missionary of the church could be established there, he would have a wide field, and a good soil, for his ministerial labours.

At Dayton, the friends of our Communion have already formed themselves into a regular parish, respectable, both as to numbers and character; and they manifest their piety, by their holding service every Sunday, as permitted in case of *Lay Reading*. Most earnestly have they expressed their desire to obtain a regular Pastor; but, as yet, they have not been successful. With great cheerfulness they would support one, for half the time even now, but none are to be had; and, as to the other half, there is nothing as yet, so far certain, as to induce the clergy of our church to come many hundred miles to see them. What is to be done? The Lord help both us and them! I officiated many times in this place and was treated with great kindness. In Hamilton, there are some pious members of the church, who, with thousands of others in this expansive country, like the children of God in captivity, are sighing for the prosperity of Jarusalem, & once more to sing the songs of Zion. What will be-

come of their children? They of necessity will soon speak the language of Babel. I found the parish of Christ church, Cincinnati, in a very flourishing state; giving evidence of piety, worthy of the cause in which they are engaged. Measures were taking, which I am since told have been effectual, to pay off the debt contracted for their church. This is much to the credit of these gentlemen, who have liberally contributed to so desirable an end. May the Lord reward them in his abundant blessings, both spiritual and temporal! With the aid of the Rev. Mr. Johnston and Mr. Osborne, divine services were performed many times, during my stay at Cincinnati.

On Sunday, the 2d of December, fifteen persons were confirmed, and the Holy Communion administered.

While at Cincinnati I rode, in company with the Rev. Mr Johnston, to Lawrenceburgh, state of Indiana, and performed divine service.

The Rev. Joab Cooper, of Cincinnati, having made, in writing, the declaration mentioned in the seventh canon of the general convention of 1820, it became my duty to suspend him from the exercise of the duties of the christian ministry; and in this manner to publish the fact.

Leaving Cincinnati, I performed the evening service and preached to a large and attentive congregation in Williamsburgh, on the 5th of December.

Having mentioned Portsmouth, a flourishing place at the junction of the Scioto with the Ohio River, I should not obtrude any additional observations concerning it, were it not for the increased interest which that place excited, by a second visit during this last year. An unusual spirit of religious inquiry, as to the apostolic means of salvation, seems here to lead to very happy results. It needs but the divine blessing, on the performance of our primitive services among them, even but a portion of the time, to ensure great success to the church in this place. On this second visitation, my services were almost incessant. On Sunday, the 10th of December, four adults and three children were baptized; eight persons were confirmed, and the Holy communion was administered to an increased number.—Amidst many inquiries "when will you come again to see us? and when are we to have the stated means of grace?"—I left this infant society, with many prayers in their behalf.

Having officiated at Piketon, on my way, I spent several days in Chillicothe. On the 13th, 14th, and 17th, divine services were performed. The Holy communion was administered, and two children were baptized. The members of the parish of St Paul's church, in this place, deserve credit for their exertions, in building, even in these very difficult times, a church. The walls were up, and the building covered, when I was there; and, tho' its dimensions are not large, yet may it be the means of the enlargement of the Redeemer's Kingdom!

At Circleville, I performed service on the 18th, and on the 19th, arrived at my dwelling, in this place. In all this year I have travelled (on horseback) 1279 miles; confirmed 174 persons; baptized many adults and infants; and, with the assistance of the Rev. gentlemen before mentioned, have performed divine service and preached 82 times.

In performing this almost continual, and very fatiguing, duty, I have found my constitution much impaired, and my voice, as you may now witness almost gone.

With this picture before us, of the Church in this diocess, which has been, with studied simplicity, and accompanied with plain facts, delineated, what must be our impressions; what our feelings in relation to the great object of founding and maintaining primitive christianity in these western regions? If the few, who have commenced this work, find it too much for them, where is the unreasonableness of our looking, under God, to others for aid? We see none; and accordingly, turn our eyes towards the Bishops, the Clergy, and Laity of our church in the Atlantic states; and, while we pray God to incline their hearts, we beseech them not to turn a deaf ear, to our entreaties, that Missionaries may be sent to us; assured, at least of a partial support, while doing the duties of evangelists and pastors of our infant flocks. If, in the minds of some of them, the time has not yet come, for so great a blessing; if it be asserted that the labourers are not yet quite prepared to come into the field; we answer, that, as the field is already white unto the harvest, the time will soon come, when it will be too late to send them. The professors of Religion and the friends of our primitive Church, dismembered and isolated as they are, in this wilderness, will very soon have fallen, like ripe wheat, to the earth, leaving nothing but the weeds of ignorance, infidelity and sin to supply their place. And how bitter will be the reflection, a few years hence, in the bosom of every sincere and pious Episcopalian thro'out the American church, on being told that the golden opportunity of promoting the establishment of primitive christianity "beyond the mountains," has been lost—lost perhaps forever.

What would the Episcopal church, now so flourishing in these United States, have been, without the aid, which once she so gratefully received, from her friends beyond the seas? The same, we answer, as there is reason to believe we soon shall be, should she not extend to us, and that speedily, what she once received from others, *the benefit of able and pious missionaries*. That this observation is as just as it is alarming, may be seen by alluding to a few facts. The Diocess of Ohio, includes a greater area than all the inhabited parts of New-England. In this wide extent of country, there are between forty and fifty places, where there are members and friends of our church, who have either already formed, or, had they any hopes of regular ministrations, are ready to form, themselves into regular parishes. To supply these, there are only five parochial clergymen, including the Bishop, and the Rev. Dr. Doddrige; the latter of whom, from his residing in Virginia, and having parishes there, can devote but a part of his time, as a missionary, in this state. And what are all these, among so many? Are we supplied with clergymen? Is the vineyard of our Lord supplied with labourers? What would our brethren in the Atlantic states say to such questions as these, had they clergymen, to average but one for each state, and of course, obliged to travel some hundreds of miles to perform his parochial duty? This is literally true of us; and its being so, prompts the observation, as melancholy as it is

ue; that the present labourers, if they have no assistance from a-
oad, in endeavoring to do so much, may soon find *their strength*
ought down in their journey, and their day shortened. And will
e pastors and friends of the church of God, in other parts of our
untry, see this with indifference? We hope not; we believe not.
Ve have but to make our NECESSITIES KNOWN, and we shall obtain
elief.

If, from any statements of congratulation, on the extension of the
urch to the west, the idea has obtained, in the east, that the filling
the Episcopate of Ohio, secured the education of clergymen, and
eir maintenance in our infant parishes, the statement of facts thro'-
it this address, will prove this idea, of all others, the most de-
sive, and detrimental to our prosperity. It prevents, and it is
ared, has already prevented, that aid, which we might otherwise
ve received, to keep us from premature extinction. Our church
this Diocess, has no funds, the Episcopate has no funds; our lit-
e school, now under our fostering, anxious care, has none; not even
a penny's amount, in paying the teachers, who rely solely, on a
ry limited tuition for subsistence; and, our parishes are poor and
attered. What, therefore, is there, short of a miracle of grace from
ove, which can save us, should this unhappy idea prevail, that we
e now competent to the work of spreading the knowledge and
actice of primitive christianity, thro'out *this new world of the west!*

BRETHREN, AND GENTLEMEN OF THIS CONVENTION;—

If, from the subject now laid before you, there should be a con-
ction in your minds, as there is in mine, that the church cannot
osper, and hardly exist, west of the mountains, and particularly
this state, without the aid of more labourers than we can either
epare, send forth, or support; the way and means to obtain relief,
e the proper subjects of our consideration. For this purpose, I
commend, 1st. the formation of a Diocesan Missionary Society,
nong ourselves; that the hands of all may be joined in doing what
e can. 2ndly. That an address, stating the urgency of the case,
framed, and, by a person duly authorized, be presented, person-
ly, to the Right Rev. the Bishops, praying, not only for ministers,
t for liberty to solicit the several congregations and individuals,
roughout their respective Diocesses, for means to support them.
3rdly. That you do join in recommending the appointment of a
y of humiliation, fasting and prayer, in which all the members of
r communion, throughout this Diocess, may, as in duty bound,
semble themselves together, in their respective places of public
orship, confess their sins, implore mercy, and forgiveness of Al-
ighty God, our Heavenly Father; and entreat his grace; to amend
eir lives according to his holy word. In which, also, they may,
ore particularly, beseech the Great Head of the church, to take
ty on that part of his mystical body, which he has begun to rear
this western country; that he would guard and protect it from the
wer of the Enemy; that he would not leave it comfortless, to per
h for the lack of heavenly food; but send forth, and maintain, faith-
l ministers, to guide, foster, and feed it, lest it become, even now
its infant state, extinct, and be no more seen.

4thly. It is recommended that the resolution of the House of Bishops, passed May 27th, 1817, enjoining the solemn duty on the Clergy, to warn, with discreet and earnest zeal, the people belonging to their several cures, of the danger of an indulgence in those worldly pleasures, which may tend to withdraw their affections from spiritual things, be placed again on our minutes. In recommending this last measure, I think it my duty to state, that the same reasons exist here, which seem to have prompted the resolution above named, to the consideration of the Rt. Rev. the Bishops, at the time of its passage. To prove ourselves sincere in seeking, and worthy of receiving, the means of grace from others, we must not be wanting in opposing the means of temptation and vice among ourselves. Let but the friends of religion do as much, in opposing, as the advocates of licentious practices do, in supporting vice, and we need not despair of the divine blessing.

I have admitted Mr. Rufus Murray, and Mr. John Hall, both residing in the northern and eastern part of this state, as candidates for Holy Orders.

To finish this address, already protracted to a much greater length than I expected, there is but one more duty, which, however painful to my feelings, I am bound, by the seventh canon of the last General Convention, in this manner to perform.

The Rev. James Kilbourn, of Worthington, Ohio, having, by his letter to me addressed, declared his intention no longer to be a minister of the church of Christ; I have, agreeably to the aforesaid canon, displaced him from the ministry, and, before the required testimony, recorded the fact.

Commending you to the grace of God, and praying that all your deliberations may tend to His glory, and our salvation, I am, brethren and gentlemen of this Convention, your affectionate Pastor,

PHILANDER CHASE.

Convention adjourned till 4 o,clock P. M.

The Convention assembled pursuant to adjournment.

The Rev. Intrepid Morse was, by ballot, elected Secretary of the Convention.

On motion, Resolved, that the rules of order, observed by this house, in their last annual Convention, be now adopted.

The Clergy were called upon for their parochial reports, required by the forty fifth canon of the General Convention, which were presented and read; and, as required by the said canon, are inserted on the Journals.

The Rev. Roger Searle reports to the Bishop as follows:

After a protracted and tedious confinement by a fever, with which I was attacked on the 14th of May, 1820; by the mercy of God, I so far recovered as to recommence my ministerial duties in the month of August. And from the first of September last, to this time, my health has admitted of my holding Divine Service every Sunday, excepting two. I have continued, as heretofore, to divide my time and labours among all the parishes in the Western Reserve, Ohio. And although it will be impossible for me, consistently with my health, my life, and the paramount duties to my family, much longer to extend my time & ministrations so remotely from the proper

s of my cure, there have, hitherto, existed the strongest motives
'ery possible exertion for building up and promoting the pros-
y of the several parishes in the North. Nor have there been
ing evidences of the Divine sanction to the united efforts and
s zeal of the friends of Religion, and to the primitive doctrines
)ious usages of our Church, in these parishes.

:rangements are now in contemplation for forming, in the course
e year, a separate cure in the eastern part of the Reserve.—
, though their means will be small, it is most fervently hoped they
)e able to succeed in, at least, a partial support of a clergyman
ig them.

veral Sunday schools, of much promise, are in operation; and
ncreasing attention to the sacred duties of personal devotion to
, together with the ardent and enlightened attachment to the un-
ting use of our incomparable Liturgy, are circumstances afford-
he fairest prospects of permanency and future prosperity.

the month of January last, I organised a respectable and prom-
g parish; by the name of St. Paul's Church, in Norwalk, Huron
nty. Much might be said in high commendation of this very
esting parish. Two of their members were appointed dele-
to the present Convention; but they have just informed me
tter, that events beyond their control will prevent their attend-

St. Paul's Church, Medina.			
No. of Families			24
Communicants	21	}	28
Communicants in Stow	7	}	
Baptisms, Adults	4	}	10
Infants	6	}	
Marriages			4
Funerals			2
St. John's Church, Liverpool.			
No. of Families			14
Communicants			19
Baptisms, Adult	1	}	4
Infants	3	}	
Funerals			3
Trinity Church, Brooklyn.			
No. of Families			13
Communicants			11
Baptisms, Adults	2	}	5
Infants	3	}	
Funerals			2
St. Peter's Church, Ashtabula.			
No. of Families			17
Communicants			23
Baptisms, Adults	2	}	17
Infants	15	}	
Christ Church, Windsor.			
No. of Families			22
Communicants			29
Baptisms, Infants			5

St. James' Church, Boardman.

No. of Families			14
Communicants			25
Baptisms, Adults	4	}	10
Infants	6	}	
Funerals			2

St. Paul's Church, Norwalk.

No. of Families			13
Communicants			9
Baptisms, Adults	2	}	16
Infants	14	}	

The Rev. Samuel Johnston reports to the Bishop as follows :

Since the last Convention, through the goodness of Divine Providence, I have been enabled to officiate constantly in my parochial cure.

The congregation, within the past year, has had some accession; and in all probability will continue to be augmented : but the local situation of Cincinnati is such as to favour a transient population; and particularly at the present time, in consequence of the pecuniary embarrassments of the place. Thus a number of families from our church have been necessitated to remove, with the view of making their situation more comfortable.

The times have been such as to thwart the designs of some individuals,who have used no little personal exertion to free the congregation from all claims. This however is to be said in their praise, generally speaking, that they have done what they could.. They have had the means provided, through the generous assistance of an individual,* to pay for a neat Edifice, which opens the way for its consecration, at the next Episcopal visitation

In regard to the number of those, who are bent upon seeking the one thing needful, in pure Religion & the Holy sacraments,I sho'd be happy to state that things wore a brighter aspect. While we have some, who regard their spiritual state more than to obtain the world. there are many, who would be strenuous to obtain the latter, and apparently indifferent to the former. But while worldly mindedness and immorality have their votaries, the Lord hath raised up some, who live near to him; shewing good works, as the fruits of that faith, which is the ornament of their profession ; being "not conformed to this world, but transformed, by the renewing of their minds; proving what is that good &acceptable &perfect will of God."

Among these good people may be ranked the teachers of the Sunday school; who have been indefatigable in their exertions to train up the minds of the interesting children, committed to their charge. Heaven will not be unmindful of their labours of love : Their prayers & zealous endeavours will "come up,for a memorial,before God."

The pupils have not only been regularly instructed in reading and spelling, but faithfully taught in the principles of Religion, as contained in our excellent catechism. They have also committed to memory a great portion of the Psalms, and the New-Testament, with Hymns and prayers. This institution, with the divine blessing, must rescue many from destruction ; who have been as ignorant of

* *Ethan Stone, Esq.*

the principles of Christanity, as the savage that roams the wilderness. They have learned those precepts, which will follow them through life: and it is hoped they will ever remain invulnerable to any attacks made upon their faith, by the enemies of our holy religion.

The Female Benevolent Society, belonging to our church, have, for eighteen months past, convened, every week, for the kind and charitable purpose of making up garments for the indigent children attached to the school. They have, with all the ardour of female piety, gone through the storm and tempest, visited the meanest hovel and the most weather beaten shed; in order that these young immortals might be comfortably clad, and made, through the humble medium of this school, fit inhabitants for the kingdom of their heavenly Father.

Christ Church, Cincinnati.

No. of Families			71
Baptisms, children			16
Communicants	Removed 6	Added 14	43
Funerals			20
Sunday school scholars			120

I should have officiated more frequently in the neighbouring parishes, than I have done, had not my avocations been so numerous. Services have been performed in Covington and Newport, Kentucky. At Lawrenceburgh in the state of Indiana, I have performed divine service twice. In the Miami country, at Reading once; Round Bottom once; Lebanon once; Xenia once; Hamilton once; Dayton twice. The latter place continues zealously affected towards the primitive customs of our Zion, and the present time is very propitious for building up the church. They are anxious to procure a Clergyman; they deserve one; &, if possible, they should have one. In the whole state, there is not, probably, a church which will do more, in proportion to their means, for the support of religion, than the Episcopalians of St. Thomas' parish; and its situation is such, as to make it favourable, for spreading the Gospel in its vicinity.

On my way to the Convention I officiated twice in Wilmington; and though the members of our communion there had never before been visited by a clergyman of the Church, yet such was the solemn attention to the service and attachment to the primitive faith, that it will amply justify exertions for missionary aid in their behalf. It is needless for me to state to the Bishop, that, at least, two missionaries might be usefully employed in the Miami Country. The Lord has indeed been gracious unto us; and we cannot doubt but our own exertions, accompanied with those of Missionaries from the East, will cause the Episcopal Church in this region to rise, increase, and flourish, as a vine, which the right hand of the Lord hath planted.

O that such of our young men in the Atlantic states, as are now entering into the fold; were within the sound of the bleating of the sheep in the west; that they might hasten, in obedience to the call of the chief Shepherd and Bishop of souls, and feed them with the bread of life, and give them to drink of the waters of Salvation!

The Rev. Intrepid Morse reports to the Bishop as follows:

That since the last annual Convention he has divided his services between St. James' parish, Zanesville, and St. Paul's, Steubenville, and has occasionally visited other places, as time and opportunity admitted.

The general situation of these parishes is much the same as represented in the report of last year; and the future prospect of their permanency and increase is, on the whole, encouraging; but it would be much more favourable, could a minister be settled in each, in order that they might enjoy more frequent services than is possible, at present. Officiating in places so widely separated from each other, the ministerial duty is attended with great personal inconvenience and fatigue; of this however, he has not complained; yet for the advantage of the parishes, it is much to be regretted, that a minister cannot be stationed immediately in each.

Such a measure is rendered particularly necessary, by the circumstances, that several places, in the vicinity of these parishes, earnestly desire, at least, the occasional services of a clergyman of our Church. Often has their present pastor been compelled to hear frequent and earnest calls for the ministration of the word and sacraments, in distant and destitute congregations; calls, to which he could pay only a partial attention; often has he seen fields, *white unto the Harvest*, but alas! there was none to *put in the sickle*. Considering Zanesville as the centre of a circle, whose radius is 60 miles, within which there are hundreds and perhaps thousands of Episcopalians, what can be expected from the labours of only one Clergyman, and that but half, or a third part, of the time, in a region so extensive? Services, thus widely diffused, are in a great measure ineffectual: experience proves, that in order to produce any durable impressions, they must not only be regular but *frequent*; and unless this object be obtained, the increase of our congregations cannot, ordinarily, be expected; because the means of grace, under such circumstances, are in a great measure withheld from them. It is a melancholy fact, that except there should be an increased number of labourers in this part of the vineyard, not only new parishes cannot probably be formed, but those which we already have—must suffer, in the absence of regular ministrations; and decline, perhaps, solely from want of more frequent services.

St. James' Church, Zanesville.

Communicants (added 2, removed 7, suspended 1,) 30.

St Paul's Church Steubenville.

Communicants (added 20, deceased 1,) 40.

Baptisms, in the above and in other parishes, 58 children, and 10 adults,—Total—68. Marriages 3. Funeral 1.

Mr. M. has officiated on Sundays in the following places, viz. Pittsburgh, twice, (by exchange with the Rev. Mr. M'Elhinney, deacon, in order to administer the communion.) St, Clairsville three, Morristown one, Seneca township one, Chillicothe one, Worthington two, and Delaware one: and on week days, or evenings, in Wellsburgh, Wheeling, Smithfield, Knoxville, Springfield, Woodsfield, Malaga, Little Beaver, Somerset, Lancaster, Circleville, Columbus, Coshocton, Gnadenhuetten (in the Moravian church,) New Phila-

delphia, Jefferson, Perry and Millcreek townships; in most of them several times. In the last three places some steps were taken towards the organization of parishes; there being about fifteen families of our communion in each; who, like many others, have hitherto been scattered abroad as sheep having no shepherd; yet with the Bible and Prayer Book in their hands, although never before visited by a clergyman of their order, they had most of them maintained inviolate attachment to the primitive doctrines, worship, and faith, taught therein. With tears they entreated to be supplied, were it only at distant intervals, with the services of a Missionary; that they might, once more, be enabled to worship God in the beauty of holiness, and in the Church of their fathers; for which their hearts have long sighed in secret, while *no man cared for their souls.*

The Rev. Thomas A. Osborne reports to the Bishop as follows:

Having no parochial cure to superintend, nor any missionary appointment whereby to be directed, it is not to be expected that much, either of interest, or peculiar importance, can be contained in the annual report of my circumscribed ministerial labours.

During the summer season, succeeding the convention of last year, I regularly officiated in the little congregation of our Church at Hamilton, as often as my collegiate duties would admit. I have preached for the Rev. Mr. Johnston, when elsewhere engaged, and also once at Xenia, and twice in Columbus. In regard to the congregation first mentioned, although small in numbers yet such is their zeal and attachment to the mode of worship in our venerable church, it has often been a source of regret, that the distance, at which they are placed, & other causes, have hitherto prevented, & must continue to prevent the performance of more frequent ministrations among them. It is due from me, to the politenes of those not connected with our communion, to mention here, the becoming liberality of sentiment, which they have manifested, in offering me the Presbyterian church, whenever unoccupied by themselves, which is generally every second Sunday. The Court House, however, as being equally convenient for worship, and always free of access, has been most commonly used. The day seems at length arrived, blessed be God, when bigotry and sectarianism are every where giving place to the more expansive and Christian exercise of charitable feeling. Mankind, as they become better and more enlightened, begin to see the vanity and danger of that emulation which has but too long divided christian from christian. Christ Jesus, and him crucified, the God and author of our salvation, when held forth and understood, as he is exhibited in the intelligible language of Gospel simplicity, will become "all in all."

From what has come under my observation in this diocess, it appears that the harvest truly is great but the labourers are few; yet from the reasonable prospect, that opens, of seasonable relief, we can proclaim to our suffering brethren throughout this state—behold we bring you glad tidings of great joy.—The day of your deliverance draweth nigh; when you shall no more be suffered to sit moaning by the waters of Babylon, nor your harps remain unstrung upon the boughs of the willows.

The Rev. Philander Chase, Jr. Deacon, reports as follows:

That since his ordination, in June 1820, he has constantly been employed as immediate teacher of the institution in Worthington; & that, owing to his very infirm state of health, shortly after his ordination, and the confined nature of his occupation, he has been but little able to perform the services of the church, in the neighbouring parishes.

He has, however, supplied the desk in Worthington, constantly during the absence of the Right Rev. Bishop, the Rector, for a great part of the last summer and autumn. He has officiated three times in Columbus and twice at Delaware; in both of which places, it is his opinion that, numbers would be added to the Church, & the present members of the same wo'd be much increased in zeal, could means be devised for the continuance of stated services among them.

During a tour to the eastern part of the State, in the fall vacation of the institution, Mr. C. performed Divine service twice at Steubenville, during the absence of the Rev. Mr. Morse; once in St. James' Church, Cross Creek; once, by request of the Rev. Doct. Doddridge, at Wellsburgh; as also in St. John's Church, Brook county, on the Virginia side of the Ohio River; once, on his return, at Zanesville, and once to a respectable congregation at Newark.

Babtized by Mr. C. at Worthington and Delaware, during the absence of the Rector, three adults and three Infants. Funerals 7.

On motion, Resolved, that so much of the Bishop's address as relates to the propagation of the Gospel in the Church in Ohio, and maintaining the piety and purity of its members, be referred to select committees, with directions to report thereon to this house:

Whereupon, the following persons were appointed, viz. On the subject of organising a Missionary society in the Diocess of Ohio; and dratting a constitution for the same; The Rev Messrs. Searle, Johnston, and Chase, Jr.; and Messrs. Gardiner and Wells.

The committee to consider the propriety of an address to our brethren in the Atlantic states, soliciting aid and assistance towards the support of Missionaries in this Diocess; The Rev. Messrs. Searle, Johnston, Morse, & Messrs. Wells & Hammond were appointed.

The committee on the preservation of piety & purity in the members of our communion, to consider so much of the before mentioned address as relates to the Resolution of the House of Bishops adopted 1817, concerning the danger of an indulgence in those worldly pleasures which may tend to withdraw the affections from spiritual things; The Rev. Messrs. Osborne & Morse; & Charles Hammond, Esq. were appointed.

The standing committee, as recommended by the last annual convention, reported a canon for the trial of Clergymen in this Diocess; which canon was read and ordered to lie on the table for consideration.

Resolved, by a majority of the two orders of Clergy and Laity, that the sixth Article of the constitution of the church in this Diocess, as amended by the last annual convention, be, and the same hereby is, adopted. [See appendix.]

Resolved further, that according to the article referred to above, the standing committee, for the ensuing year, consist of four

clerical and four lay members. The convention adjourned till 9 o'clock to morrow morning.

Thursday, June 7th. 9 o'clock A. M.

Convention assembled pursuant to adjournment. Morning Prayer was performed by the Rev. Mr. Osborne.

Henry Brush Esq. appeared as lay delegate from St. Paul's church, Chillicothe, exhibited the certificate of his appointment, and took his seat. Mr. Seth Crocker, as delegate from St. Philip's church, Circleville, appeared and took his seat in this convention.

The committee on the subject of organizing a Missionary society for this Diocess, and drafting a constitution for the same, made report, which was read, considered, and finally adopted as follows:

Resolved, that it is expedient to form and organize a Missionary society for the Diocess of Ohio.

Resolved, that the following articles be adopted for the constitution of the Missionary society for the Diocess of Ohio.

CONSTITUTION.

Article 1. The society shall be known and called by the name of "The Protestant Episcopal Missionary society within and for the Diocess of Ohio."

Article, 2. Every person who shall subscribe and pay one dollar annually, shall be a member of said society, and every person who shall subscribe and pay twelve dollars in hand, shall be considered a member of the society for life.

Art. 3. Every person who becomes a member, in virtue of annual subscription hereby binds himself to pay to the Treasurer of the society for the time being, his annual subscription; and agrees that, an action may be sustained against him for the amount thereof, in the name of the treasurer, for the time being, for the use of the society, until notice be given to the president that such person is no longer a member of the society.

Art. 4. So soon as fifteen subscribers have subscribed this constitution, the society shall proceed to organize itself, and choose its officers. The time and place of such organization, shall be appointed by the bishop of the diocess.

Art. 5. The Bishop of this diocess shall, ex officio, be president of the society and president of the board of managers.

Art. 6. There shall be a board of managers, to consist of twelve members, who shall be elected annually, by ballot, by the members, at their anniversary meeting. The board of managers shall elect, out of their own body, one vice president, a treasurer, a corresponding, and a recording secretary; who shall vote in the board of managers as other members. Any five of the Managers, with the president, or vice president, shall constitute a board to transact business.

Art. 7. There shall be an annual meeting of the society in every year, at the place where the state convention shall meet, on the day next succeeding the day of meeting of the convention, and the president shall appoint some proper clergyman to deliver a sermon; before the society, at such anniversary meeting.

Art. 8. The board of managers shall meet twice in every year, at such time and place, as the president shall appoint; and as many

times oftener as the president and five of the managers shall deem necessary. The president shall cause the recording secretary to notify the managers of the time, and place of such meeting, at least thirty days before the time appointed for it to take place.

Article 9. If, from any cause, the President shall be absent, or unable to act, or, if the Episcopate shall be vacant, the vice President shall officiate as President of said Society.

Article 10. The funds of the Society, shall be solely appropriated to the support of Missionaries, within the diocess of Ohio—The Ecclesiastical authorities, of the diocess, shall employ, and direct the service of such Missionaries, who shall, in all cases, be subject to the constitutions, canons, and Rubrics of the Protestant Episcopal Church, in force in the Diocess of Ohio.

Article 11. All sums paid by subscribers, made by voluntary donation, or collected by agents, under the direction of the Society, shall be paid into the treasury; and, only paid out by the Treasurer, upon order of the President, or Vice President, acting as President. The Treasurer shall exhibit an account of the receipts and expenditures, at every meeting of the board of managers; and, also, at the anniversary meeting of the society. His accounts shall be audited and settled, once in every year, by a committee of the board of managers, to be appointed by the board.

Article 12. The names of all those, who make voluntary donations to the society, shall be recorded, and published, with the amount of such donation; whenever a publication is made, of the state of the funds of the society.

Article 13. It shall be the duty of every member, to exert himself to increase the strength, and extend the usefulness of the society; and, the better to effect this, the society shall have power to receive the aid of auxiliary societies, which are recommended to be formed in every parish.

Article 14. The board of managers shall unite with the Bishop of the Diocess, in selecting one, or more persons, to make personal representations to the Bishops, of the respective diocesses of the United States, and elsewhere, if they may think proper, of the destitute state of the Church, within the diocess of Ohio; and, to obtain proper authority, to solicit donations for the support of missionaries within the same.

Article 15. This constitution shall not be altered, except at an anniversary meeting, by the consent of two thirds of the members present; and alterations, so made, shall have no effect, until approved of by the Convention.

The committee appointed to consider the propriety of an address to our brethren in the Atlantic States, soliciting aid, and assistance towards the support of missionaries, in this diocess, reported as follows:—

Whereas, there are many vacant congregations, of the Church in this state, which are unable to support ministers, and numerous members of our communion, scattered over an extensive country, destitute of the ministrations of the word and sacraments; therefore,

Resolved, By this convention, that the Rt. Rev. the Bishop, be

requested to prepare and transmit to the Bishops of the respective dioceses, in the United States, an address, setting forth the great necessities of the church, within the diocess of Ohio; and soliciting their aid and assistance, in procuring missionaries to reside therein.

Resolved further, That, should a missionary society be organized upon the plan proposed by this convention, the Bishop communicate the fact, and object of such society, to the several Bishops of the United States, and request their aid, in furthering and promoting the objects thereof, in such manner, as shall be deemed most expedient.

Read and unanimously adopted.

The committee on the preservation of piety, and purity, in the members of our communion, to whom was referred so much of the Bishop's address, as relates to the resolution, of the house of Bishops, adopted in 1817, reported as follows. That the resolution referred to, is in the following words.

"The house of Bishops, solicitous for the preservation of the pu-"rity of the church, and the piety of its members, are induced to "impress upon the clergy, the important duty, with a discreet, but "earnest zeal, of warning the people of their respective cures, of the "danger of an indulgence in those worldly pleasures, which may "tend to withdraw their affections from spiritual things. And es-"pecially on the subject of gaming, of amusements, involving cruel-"ty to the brute creation, and of theatrical representations, to which, "some peculiar circumstances, have called their attention,—they do "not hesitate to express their unanimous opinion, that these amuse-"ments, as well from their licentious tendency, as from the strong "temptations to vice, which they afford, ought not to be frequen-ted."

In respect to this resolution of the house of Bishops, the committee reccommend, that the convention adopt the following resolutions:

Resolved, by this convention, that the foregoing resolution should be considered obligatory, upon the consciences of the clergy, of the Protestant Episcopal Church; and, that they ought not to omit any opportunity of urging it upon their respective congregations.

Resolved, as the sense of this convention, that all sports arising from severe, and cruel exercises, imposed upon animals of the brute creation, besides their evil tendency, in a moral point of view, are inconsistent with the humane precepts, and doctrines of christianity; and ought not to be, in any manner, countenanced by the members of a christian church. And, as theatrical amusements, besides that they are frequently coarse, and indelicate, tend rather to excite the feelings, and inflame the imagination, than to enlighten the mind, in matters of vital concern, or to correct the evil passions of the heart; they cannot, therefore, supply any thing proper, for christian improvement, and ought not to be frequented, especially by communicants.

Read and adopted.

The convention adjourned till 3 o'clock P. M.

Convention assembled pursuant to adjournment.

Mr. Collier and the Rev. Mr. Osborne, asked for, and obtained leave of absence, during the remainder of the session.

The canon for the trial of clergymen, in this diocess, proposed by the standing committee yesterday, was called up for consideration, amended, and unanimously passed. (See canon 4, in the appendix.)

Resolved, that the constitution and canons, of the church in this diocess, as amended by the present convention, be published with this journal and transmitted to the several parishes in the state.

Resolved, that, for the purpose of defraying the expences of stationary and printing, for the convenuon, hereafter, the parish of Christ church, Cincinnati, shall pay five dollars, the parish of St. Thomas' church, Dayton, three dollars; the parish of St. Paul's church, Chillicothe, five dollars; the parish of St. John's church, Worthington, five dollars: the parish of St. James' church, Zanesville, four dollars: the parish of St. Thomas's church, St. Clairsville, four dollars: the parish of St. Paul's church, Steubenville, five dollars each, annually: and all other parishes, each two dollars annually: to be collected in such manner, as the wardens of each church may direct, and forwarded to the secretary of the convention by the clerical or lay delegate attending the same.

And for defraying the expences, aforesaid, of the present convention, and for payment of a sum due, for printing the Journals of the last annual convention, it is further resolved, that, the several parishes, pay each the sum above specified, to be collected as aforesaid, and forwarded to the Bishop, as soon as may be practicable.

Resolved, that, the secretary, annually, at the meeting of the convention, shall lay before them, an account of the receipts and expenditures, upon the account aforesaid.

Resolved, that the convention, now proceed to elect four clergymen, and four laymen, as the standing committee, for the ensuing year. Whereupon the following persons were elected:

The Rev. Roger Searle, Medina.
The Rev. Samuel Johnston, Cincinnati.
The Rev. Intrepid Morse, Zanesville.
The Rev. Thomas A. Osborne, Cincinnati.
Mr. Benjamin Gardner, Columbus.
Mr. Bezaleel Wells, Steubenville.
Mr. Joseph H. Crane, Dayton.
Mr. Noah M. Brunson, Medina.

Whereas, the members of this convention, do with great sensibility, reciprocate the sentiments of the Right Rev. the Bishop, in his address at the opening of the convention, on the appointment of a day of humiliation, fasting, & prayer, for the purpose, therein mentioned, therefore, *Resolved*, that the Right Rev. Bishop be requested to appoint a day, for the above purpose:

Whereupon, the last Friday in August, of the present year, was so appointed by him. The Convention adjourned without day.

PHILANDER CHASE, Bishop of the P. E. C. in the D. of O. and Prest' of the Convention.

Attest INTREPID MORSE, Secretary.

*** The next annual Convention, will be held at Worthington, on the first Wednesday, in June, 1822.

☞ *Form of the certificate, to be given to Lay Delegates.*

[Name of the Church, the place, and date.]

This certifies that, at a meeting of the congregation of this church, for the purpose of electing church officers, and delegates to the convention, (or for the purpose of electing delegates to the convention, if the meeting be for that object alone,) A. B. C. D. and E. F. were duly chosen, to represent the congregation in that body, for the year ensuing. In testimony of which, I have hereunto set my hand, (or if two vestrymen subscribe, we have set our hands,) the day and year above written.

This certificate, shall be signed, by the Rector, if present; otherwise, by one warden, or two vestrymen.

CONSTITUTION

Of the Protestant Episcopal Church, in the Diocess of Ohio.

Article I. The convention shall consist, of the Bishop, Presbyters, and Deacons, and Lay delegates, of the Diocess of Ohio, in communion with the Protestant Episcopal Church, in the United States of America. If there be no Bishop, for the time being, the oldest Presbyter present, shall cause the Convention to be opened with prayers, and preside himself in the same.

Article II. The Presbyters, and Deacons, of this Church, in order to be qualified for a seat in the Convention, must show that they have been regularly admitted, or settled, as officiating ministers, in some parish, or congregation, in this Diocess, or State, in communion with the convention; or that they are employed as missionaries, under the direction of the Convention; or that they are the stated professors, or teachers of some College, or incorporated Academy of learning, in this state. The Lay delegates, must show that they have been duly chosen, or appointed by the congregation or vestry of the church, which they represent.

Article III. The Bishop has power to call special Conventions, when, in his opinion, it is necessary, for the good of the church; or when applied to for that purpose, by the standing committee; and, in case of a vacancy in the Episcopate, the standing committee, on urgent reasons, may call a special convention.

Article IV. There shall be an annual convention of the church in this diocess, or state, on the first Wednesday of June, of every year, in the town of Worthington; the time & place, however, subject to be altered by the convention, provided such alteration be on the minutes of the convention, and due notice thereof, given to the several parishes.

Article V. At every annual convention, a Secretary shall be appointed, to record all the proceedings of the convention; to preserve their journals, and hand them to his successor, and give notice to the clergy and parishes of the meeting of the convention.

Article VI*. The standing committee of this diocess, shall be chosen in convention, annually; and shall consist of such equal number of Presbyters and Laymen, as the convention, in session shall deem sufficient, and hold their offices until their successors are

*This article was amended by the convention of 1821.

The boaad of managers then proceeded to elect from their own number, the officers required by the 6th article of the constitution of the society; whereupon, the following persons were duly chosen: viz

Rev. Roger Searle, Vice President.
Rev. Samuel Johnston, Corresponding Sec'ry.
Rev. Philander Chase, Jr. Recording Secretary.
Benjamin Gardiner, Esq. Treasurer.

At a subsequent meeting of the board of managers, held at the house of the Rt. Rev. P. Chase, on the 8th inst. there were present, Rt. Rev. P. Chase, President. Rev. R. Searle, Vice President. Mr. Morse, P. Chase, Jr. Rec. Secretary; B. Gardiner, Esq. Treasurer, Henry Brush, Rufus Murray, John Hall, and Ezra Griswold.

The Rev. Philander Chase, Jr. Deacon, was nominated and unanimously chosen, to be recommended to the Bishop, to carry into effect, the objects of the resolution by the convention of this year; providing for a personal application to the Bishops, clergy, and laity of our communion, at the eastward, for aid in furthering and promoting the objects of this society.

It was then *Resolved*, That the President of the society, be requested to compensate the aforesaid Rev. Philander Chase, Jr. for his agency and services. 1st. By allowing to him, his reasonable travelling expences. 2d. Such reasonable compensation, as he would otherwise receive in the employment he will be taken from, in the Seminary at Worthington; and 3d. The aforesaid be paid out of any funds in the Treasury of the Society.

Resolved, That in pursuance of the 13th article of the constitution of this society, there shall be printed the constitution and proceedings of the board of managers, and immediately forwarded to each of the parishes in this diocess: and *Resolved further*, That a blank form of the contemplated auxiliary societies, be forwarded in the same sheet

[*Agreeably to the foregoing resolution, a blank form of the contemplated auxiliary societies, accompanies this communication, on a separate sheet.*]

[APPENDIX NO. 3.]

To the ministers, congregations and members, of the Protestant Episcopal Church, in the Diocess of Ohio, their affectionate Bishop, and Pastor sendeth greeting:

DEARLY BELOVED IN THE LORD,

Whereas, the convention of this Diocess, commiserating the deplorable situation of many thousands of christians, who, in this new country, are so scattered and destitute, as to preclude them from the enjoyment of any thing like stated ministration, of the word and sacrements of the gospel, did, at their late session, unanimously recommend the appointment, of A DAY OF HUMILIATION, FASTING AND PRAYER, UNTO ALMIGHTY GOD, wherein, to supplicate his mercy and goodness, in the forgiveness of our sins, and sending forth, and maintaining, his faithful ministers, to preach his gospel, and feed his people,—and did also recommend the last Friday, in August next, to be that day, therefore, Be it remembered, that the

same, the last Friday in August, in this year of our Lord, 1821, is recommended, and, hereby appointed, to be observed as a day of humiliation, Fasting and prayer, unto Almighty God, in which, the ministers and people, belonging to the congregations, and parishes in communion with the protestant Episcopal Church, in the diocess of Ohio, are earnestly requested to assemble themselves together, in their several places of worship, for the purposes aforesaid: then, and there, to pour out their hearty desires, and prayers, unto the fountain of all Goodness, and the giver of all grace, in the devout use of our primitive liturgy, and such forms as are hereunto annexed, and directed for that purpose.

Signed PHILANDER CHASE, Bishop
of the Protestant Episcopal Church, in the state of Ohio.

Lessons appointed. { 1. Jer. 3d. verse 12th, to the end.
2. St. Luke, 21st chapter.

Proper Psalms, 3d. Selection.

Epistle and Gospel and Collects, to be used as on Ashwednesday.

A prayer appointed to be used by all the ministers, and parishes, of the Protestant Episcopal Church, in the diocess of Ohio, immediately before the general thanksgiving, on the last Friday, in August 1821, and on all Sundays, and holy days succeeding, till the meeting of the Convention, of 1822.

ALMIGHTY & Everlasting God, Heavenly Father, who hast purchased to thyself an universal Church, by the precious blood of thy Dear Son, we humbly beseech thee, that thou wouldst mercifully look upon the same; especially that part of it, which thine own right hand hath planted in these regions of the west. Pity our desolate, and dismembered state, we humbly beseech thee O Lord.—Hear the prayer of thy people, for the bread of life, and let their cry come unto thee. Send forth ministers, and stewards of thy manifold grace, to feed thy children, famishing in the wilderness. Stir up, we entreat thee Almighty God, the hearts of thy faithful people of the Laity, throughout our country, to give liberally, of the abundance, which thou hast given unto them, in support of the labourers, whom, thou mayest be pleased to send among us. Cause them, through the influence of thy Blessed Spirit, to feel for the woes of others, now perishing for lack of spiritual food.

Be pleased, O Lord, to guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but, faithfully, and wisely, make choice of fit persons to serve in the sacred ministry, of thy church, generally; and especially here, where the sheep are so scattered, and the shepherds so few: And, we beseech thee, to give to those who are, or shall be, ordained, to any holy function, among us, thy grace, and heavenly benediction, that both, by their life, and doctrine, they may shew forth thy glory, and set forward the salvation of thy people.

Hear us O Lord, in Heaven, thy dwelling place; and, when thou hearest forgive, and grant these our earnest petitions, thro' Jesus Christ, our Lord—AMEN.

JOURNAL

OF THE

PROCEEDINGS

OF THE FIFTH

ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF OHIO;

HELD AT

WORTHINGTON,

June 5, 6, and 7;

1822.

THE NEW YC
PUBLIC LIBRA
P 3275(
ASTOR, LENOX AND
TILDEN FOUNDATIONS
1899.

DELAWARE, OHIO,

PRINTED BY GRISWOLD & HOWARD,

AT THE OFFICE OF THE DELAWARE PATRON.

1822.

LIST

of the

CLERGY AND LAY DELEGATES

WHO ATTENDED THE

CONVENTION.

CLERGY.

The Right Rev. Philander Chase, D. D. Bishop of the Diocess, and Rector of St. John's Church, Worthington.

The Rev. Roger Searle, Rector elect, of St. Paul's Church, Medina; St. John's Church, Liverpool, and Trinity Church, Brooklyn.

The Rev. Samuel Johnston, Minister of Christ Church, Cincinnati.

The Rev. Intrepid Morse, Minister of St. Paul's Church, Steubenville, and St. James' Church, Cross Creek.

The Rev. Philander Chase, Jr. Deacon, Minister of St. James' Church, Zanesville.

The Rev. Ezra B Kellogg, Deacon, Minister of St. Paul's Church, Chillicothe; All Saints Church, Portsmouth, and St. Philip's Church, Circleville.

The Rev. Spencer Wall, Deacon, officiating at St. Thomas' Church, Dayton; and at Springfield and Piqua.

LAY DELEGATES.

St. John's Church, Worthington, { Ezra Griswold, Stephen Maynard, Arory Buttles.

St. Peter's Church, Delaware, { Chester Griswold, Joseph L Webb.

Grace Church, Berkshire, William Smith.

St. Philip's Church, Circleville—Guy W. Doane.

St. Paul's Church, Chillicothe—Richard Douglas.

St. James' Church, Zanesville—Arius Nye.

St. Paul's Church, Steubenville—Brice Veirs.

St. James' Church, Cross Creek—Abner P. Pinney.

St. Thomas' Church, St. Clairsville—John M. Jones.

St. Paul's Church, Medina. { Noah M. Bronson, Rufus Murray.

St. James' Church, Boardman—Trial Tanner.

St. Peter's Church, Ashtabula—John Hall.

St. Paul's Church, Norwalk—Samuel Sparrow.

St. Peter's Church, Morristown—Lemuel G. Humphrey.

JOURNAL.

WORTHINGTON, Wednesday, June 5th, 1822.

This being the day appointed by the Constitution of the Protestant Episcopal Church in the state of Ohio, for the meeting of the Annual Convention of the same, several of the Clergy and Lay Delegates attended at half past 10 o'clock, A. M. in the Hall of the College edifice, which had been appointed by the Bishop as the place of meeting.

Morning prayer was conducted by the Rev. Intrepid Morse; and, after an appropriate sermon, and the administration of the holy communion by the Bishop, the following Clergy took their seats:—

The Rt. Rev. Philander Chase, D. D. Bishop of the Diocess, and Rector of St. John's church, Worthington: the Rev. Roger Searle, Rector elect of St. Paul's church, Medina, St. John's church, Liverpool, and Trinity church, Brooklyn; the Rev. Samuel Johnston, minister of Christ church, Cincinnati; the Rev. Intrepid Morse, minister of St. Paul's church, Steubenville, and St. James' church, Cross Creek; the Rev Philander Chase, Jr. Deacon, minister of St. James' church, Zanesville; the Rev. Ezra B. Kellogg, minister of St. Paul's church, Chillicothe, All Saints Ch. Portsmouth, and St. Philip's church, Circleville; the Rev. Spencer Wall, Deacon, officiating at St. Thomas' church, Dayton, and at Springfield and Piqua.

The following Lay Delegates presented certificates of their respective appointments, and took their seats

From St. John's church, Worthington—Ezra Griswold, Stephen Maynard, and Arory Buttles: from St. Peter's church, Delaware, Chester Griswold & Joseph L. Webb; from Grace church, Berkshire, William Smith; from St. Philip's church, Circleville, Guy W. Doane; from St. Paul's church, Chillicothe, Richard Douglas; from St. James' church, Zanesville, Arius Nye; from St. Paul's church, Steubenville, Brice Veirs; from St. James' church Cross Creek, Abner P. Pinney; from St. Thomas' church, St. Clairsville, John M. Jones; from St. Paul's church, Medina, Noah M. Bronson, and Rufus Murray; from St. James' church, Boardman, Trial Tanner; from St. Peter's church, Ashtabula, John Hall; from St. Paul's church, Norwalk, Samuel Sparrow; from St. Peter's church, Morristown, Lemuel G. Humphrey.

Agreeably to the 45th Canon of the General Convention of 1808, the Rt. Rev. Bishop Chase delivered the following

ADDRESS.

REV. BRETHREN, AND GENTLEMEN OF THIS CONVENTION;—

SINCE our last meeting, I have performed but little Episcopal duty; but that little, though mixed with much imperfection has been the extent of my abilities.

Cramped in my circumstances, and attacked by a violent and lingering disorder, last summer, I was unable to perform but a small part of what I had wished to do, in the vineyard of our adored Master. I, however, visited Chillicothe, Portsmouth, Zanesville, and Marietta. Near the last mentioned place, in company with the Rev. Mr. Morse, I was seized with the bilious cholic and intermitting fever, so severely, that I was obliged to be transported in a boat, for several miles, to the house of a friend, on the margin of the Muskingum river; whence, after about three weeks sickness, I returned home; all the *appointments*, at the east and north, being thus frustrated, and my weak state of health not permitting a renewal of them. To those persons, who, with great kindness and assiduity, ministered to me; and to the Rev. Mr. Morse, (for he was also my companion in sickness,) I beg leave, in this way, to make my acknowledgements of sincere gratitude. I have since understood that some considerable preparations are making for the erection of a Church at Marietta.

During the past year, only the following confirmations took place. At Worthington, on Whitsunday, eighteen persons. St. James' parish, Zanesville, August 5th, six. All saint's, Portsmouth, 24th July, four;—in all, 24.

On the 12th of September last, by divine grace, I was the instrument of consecrating to the service of Almighty God, *St. Paul's Church*, in Chillicothe; which Episcopal act is rendered doubly interesting, by the circumstance of its being the first of the kind, west of the Allegany Mountains. The church is small, but neat, and commodious, having already a small Organ and good music. Much praise is due to the gentlemen, who, under very discouraging circumstances, have persevered to the accomplishment of this good work; and I am peculiarly grateful to Divine Providence, in that, with the finishing of their church, the parish have, I hope, permanently, secured the services of a pious and able minister of the Lord Jesus. The parish of All saint's church, at Portsmouth, I had visited in July, and found their unanimity and zeal, in the cause of truth and piety, unabated. The Rev. Ezra B Kellogg, Deacon, having been regularly received into the Diocess, by letters dimissory from the Bishop of New-York, is fixed, for the present, at Chillicothe, Portsmouth, and Circleville. What congregations, however small and depressed, will not take courage, when witnessing the blessing, with which God hath been pleased to crown the efforts of these interesting parishes!

The connexion subsisting between the Rev. Intrepid Morse, and the parish of St. James' church, Zanesville, has been dissolved in great harmony: the former will henceforth confine his parochial services to Steubenville and vicinity, and the latter, will be supplied by the ministrations of the Rev. P. Chase, Jr.

The Rev *Spencer Wall*, Deacon, came regularly into the Diocess with letters of recommendation from the Rt. Rev. Bishop Kemp, of Maryland. I advised the offer of his ministerial services to those, hitherto, much neglected places at the western part of the Diocess, viz. *Dayton*, *Springfield* and *Piqua*. At these he labor-

ed from the 19th of October, to the 24th of March last; when he had some thoughts of quitting his station; from which, considering our destitute situation, I was so happy as to dissuade him; so that he still continues among them. From his report dated the 27th of March, 1822, I make the following extracts. "Regular and stated "ministrations at these three places and the country adjoining "them would, beyond question, contribute much to the prosperity "of the church, in the western part of the Diocess. At *Piqua*, the "prospects are such as to justify sanguine expectations, of the per- "manent establishment and regular growth of the church. Her "friends have already raised a subscription amounting to about six "hundred dollars, for the purpose of erecting a church. The do- "nation of a Lot, has been made, and the deed ready to be execu- "ted, as soon as the society receives a corporate form in law It is "intended to commence the building as soon as the weather will "permit, and complete it the present year. The services & doc- "trines of the church, are acceptable to the people, generally, and "by many, cherished with cordiality; but unless they be soon sup- "plied with occasional ministrations, this infant establishment will "be entirely lost."

I make the above extract of the prospects at Piqua, in particular, because it is a place never before visited, neither by myself, nor any of our Clergy. To lovers of primitive truth, how cheering the prospect, to see the divine seed take root, in a soil so new, and yet so free from the weeds and briars of modern prejudices. Other places, there doubtless are, equally congenial, had we more faithful laborers, who, regardless of toil and hardship, would make the glory of their Redeemer's cause, their paramount object.

Though unable, as I have observed, to visit in person, the churches at the north, southwest and east, during the last year; yet the tidings from them, through the medium of their respective clergy, and others, have been, as far as our destitute condition would permit, by no means void of consoling, and even animating, prospects.

The parish of St. Thomas' church, St. Clairsville, have mostly, through the laudable exertions of a few individuals, been enabled to build and finish a church, respectable for its size, and convenience; and I am just now informed that it is ready for consecration to the service of Almighty God.

The exertions of the Rev. Mr. Searle, on the Connecticut Reserve lands, and in Huron county, have met with my most cordial approbation, and, I humbly hope, will be rewarded by Him, in whose service he so faithfully labours The formation of a parish at Norwalk, excites feelings of great desire, to see them, and to join in prayers with them, to the Great Head of the church, for heavenly blessings on our infant Zion.

I cannot suppress my grateful feelings to our Heavenly Father, that he continues to bless the people at Morristown, in Belmont, and in Monroe counties, with the spirit, patience and perseverance, in the cause of Religion, though, under circumstances of great deprivation. At the former place, they have constant lay reading, and by these means, have kept together, and have commenced the

building of a small, but decent church. In Monroe, the Lambs are not entirely scattered, though they have had but one visitation of a person in Holy Orders, since the summer of 1820. O God of mercy! pity our destitute condition, and send forth labourers into thy harvest. Good accounts have been received from Cincinnati. The labours of a pious minister, seem much blessed, and the number of the faithful is gradually increasing.

On the whole, considering our infant state, the great difficulties we have to encounter, in being so scattered, and so poor, we have, in the events of last year, in the patient sufferings of our Clergy, and in the perseverance of our people, received such evident tokens of the divine goodness and mercy, that we have great reason to bless God, and take courage—"whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth"

That amidst all our sufferings and melancholy forebodings, the good God hath remembered mercy; I would inform the members of this Convention that the resolutions entered on the journals of last year, requesting me to prepare, and transmit to the Bishops of the respective Diocesses in the United States, *an address*, setting forth the great necessities of the church, within the Diocess of Ohio, and soliciting aid and assistance, in procuring Missionaries to reside among them; and also to communicate the existence of our missionary society, to the same; and request their aid in furthering and promoting the objects thereof, were, according to my ability, complied with. A copy of the said Address is now submitted to the Convention for their inspection. The result of these measures has been such as to call forth feelings of unfeigned gratitude. Most devoutly should we pray God to reward with his choicest blessings, those who have thus been mindful of our wants, and of our desolate condition. May this instance of bounty to us, in this our greatest need, incite us to double our diligence and exertions, to provide for, and feed the lambs of Christ, scattered through our wild world and now perishing for lack of spiritual food; and to this end, may God bless all our endeavors, through Jesus Christ, our Lord.

The Rev. Intrepid Morse was elected secretary of the Convention; the rules of order observed in the last annual convention, were adopted; and the house adjourned till 4 o'clock, P. M.

The Convention assembled pursuant to adjournment. The clergy were called upon for their parochial Reports, required by the 45th Canon of the General Convention, which were presented, read, &c, as required by the said Canon, are inserted on the Journals:

St. John's Church, Worthington, the Rt. Rev. Philander Chase, D. D. Rector.

Communicants, (died 4, suspended 1, removed 16)	80
In Trinity Church, Columbus, (died 1, suspended 1,)	10
In Grace Church. Berkshire,	15
In St. Peter's Church, Delaware,	20
Total	125

Baptisms, in these and other places, upwards of 150, of whom 20 were adults. Marriages 7.

St. John's Church, Liverpool, Trinity church, Brooklyn, and St. Paul's church, Medina; Rev. Roger Searle, Rector elect.

Aggregate number of Families	58
Aggregate number of communicants (died 6)	70
Baptisms (Infants 31, Adults 4)	35

Marriage 1. Funerals 9

St. Peter's Church, Ashtabula; Christ Church, Windsor; St. James' Church, Boardman; and *St. Paul's Church, Norwalk;* Rev Roger Searle, officiating minister.

Aggregate number of Families	103
Communicants (died 1)	111
Baptisms (Infants 34, Adults 4)	38

Marriages 4—Funerals 2

St. Paul's Church, Chillicothe; All saint's Church, Portsmouth; & St. Philip's Church, Circleville; Rev. Ezra B. Kellogg, minister.

Aggregate number of Families	54
Communicants	38
Baptisms (Infants 11, Adults 7)	18
Funerals,	4

In all these parishes, an increasing attachment for the church and her devout services, is manifested; they deserve much for their pious exertions; and it is fondly hoped they may be built up in "the unity of the spirit, in the bond of peace, and in righteousness of life."

The Rev. Samuel Johnston, reports to the Bishop as follows.—

Since my last report, nothing material has occurred in the parish, in which I officiate. Arrangements have been made to organize a Bible class, which is to attend recitations once in the week; and from the good effects which such associations generally produce, in exciting a more serious and devout perusal of the scriptures, we hope our efforts may not be unsuccessful.

I must here bear my testimony to the advantages of a conformity, as far as circumstances will permit, to the festivals and fasts of the church. Such is their beautiful order, and pious tendency, that they are seldom celebrated, without producing the most favourable results. I have, therefore, in compliance with my duty, observed them as they occurred, and have also held services on Fridays, during Lent, and attended Church each day, in Passion week.

The Sunday school is flourishing. The youth of both sexes have regularly assembled on the Lord's day, & are called on to join in prayers and praises to their heavenly Father. They appear to appreciate the privileges and blessings, of moral and religious instruction. The teachers have been unremitted in their exertions, that the school might flourish, as also the females in procuring garments for the indigent.

Since the last convention, I have visited and preached in the following places, viz—Springfield, Dayton, Hamilton, Carthage, Reading, Xenia, and at the funeral of Maj. Smith of Kentucky.—In holding services in the Miami country, I am more and more confirmed in the opinion, in consequence of its numerous flourishing villages, containing in them, many families favourably inclined towards our church, that, could two Missionaries be directed to

travel among them, it would result most favourably to the cause we have at heart. And I have uniformly felt authorized to encourage the expectation of missionary aid, during this summer.—The more readily to effect this object, in accordance with the recommendation of the convention, our parish have formed a society, auxiliary to the "Protestant Episcopal Missionary Society within and for the Diocess of Ohio." We are solicitous that the parent society should be supported by numerous auxiliaries, thus enabling it to perpetuate the blessings of our holy faith.

The following is from the parish records.

Christ Church Cincinnati

Families,	76
Communicants (added 4, died 2)	45
Baptisms	12
Marriages	6
Funerals	17
Sunday school scholars	130
Catechumens	31

Rev. Mr. Morse, reports to the Bishop as follows:—

That he continued to attend, alternately, the parish of St. James' church, Zanesville, and St. Paul's Steubenville, until January last, when he relinquished the pastoral care of the former, and confined his services chiefly to the latter. Since Easter, he has taken charge of St. James' church, Cross Creek, (vacant by the resignation of the Rev. Doct. Doddridge,) under an engagement to officiate there one fourth of the time, during the present year, the remainder to be devoted to Steubenville; in which place, the upper part of the Academy has been fitted up for public worship.

St. Paul's Church, Steubenville.

Families	30
Communicants (added 12, removed 2)	50

St. James' Church, Zanesville,

Communicants (added 4, removed 4)	30
Baptisms, 33 children, 1 adult	34

Marriage 1, Funerals 3.

By reason of illness, during a part of last season, the services of Mr. M. were somewhat circumscribed; by the divine blessing, however, he was enabled to organise two parishes in Coshocton co. the one, by name of St. Matthew's church, in Perry township, and the other, St. Mark's church, in Millcreek township; each consisting of about twenty families.

Mr. M. has also officiated on Sundays, in Worthington, Pittsburgh, Circleville, and Union township; and on other days, in Chillicothe, Lancaster, Morristown, Springfield, Smithfield, together with some intermediate places.

The prospects of religion, are generally encouraging; yet there is still great want of labourers, in this part of the Lord's vineyard, for the prosperity, if not the very existence of the church,—the ark of God's covenant.

Rev. Spencer Wall, Deacon, officiating at St. Thomas' church, Dayton, and in Springfield and Piqua, in addition to his former re-

port, observes—That he has baptized five persons; and celebrated three marriages; and, that the services of another clergyman, are much needed, in the Miami district.

The Rev. P. Chase, Jr. Deacon, reports to the Bishop as follows:

That immediately after the last convention, during the vacation of the institution, then under his charge, he made a tour in the southern part of the state; preaching once at Circleville, once at Chillicothe, and thrice at Portsmouth; of which places he declines saying any thing, as they are now under the charge of the Rev. Mr. Kellogg. Mr. C. adds that he continued to supply the desk in Worthington, during the absence of the Rector, throughout the summer, till the fall vacation, in September; on the 21st of which month, he left this state, to prosecute his journey to the Eastward, and fulfil engagements with the Missionary Society, of this Diocess; being absent till the 12th March, 1822. On the subjects of this journey, he will report to the Missionary Society.

Shortly after his return, he visited the vacant parishes of Berkshire and Delaware; in each of which places, he officiated on Sunday. On the 19th April, he left this, on a tour to the southeastern part of the state—and, on the 21st, held divine service, and preached in Newark; 22d, in Zanesville; 26th and 29th, in Marietta; 27th, in Union township—May 4th, in Malaga, Monroe county; 5th, at Mr. Dement's, on Seneca creek; 6th, at Mr. Wendell's, on Little Beaver; 7th, at Morristown; 12th, at Steubenville, during the absence of the Rev. Mr. Morse; 15th. near Smithfield, at Mr. Finley's; 19th, at Zanesville, and on the 22d, reached Worthington.

Mr. C. further reports, that since his return from the Eastward, he has agreed to take charge of the parish of St. James' church, Zanesville, vacant by the removal of the Rev. Mr. Morse, as well as to open there, a school, for a small number of scholars.

Baptisms (adults 4, infants 14) 18

Marriage 1, Funerals 3.

The following Report, from the Trustees of the Bishop's Fund, forwarded to the convention, was presented and read.

The undersigned, two of the Trustees of the Bishop's fund of the Protestant Episcopal church, in the Diocess of Ohio, Report:

That since their appointment, in 1819, they have not thought it advisable, in consequence of the pecuniary pressure, under which the country has been labouring, to address the circular letter to the Wardens and Vestrymen, of the respective parishes, in this Diocess, as required by the third resolution on that subject, of the convention of 1819.

In discharging the duty assigned the Trustees, by the fourth resolution of the same convention, they petitioned the Legislature for an act of incorporation, in the winter of 1819–20; at which time, a Bill was reported, and postponed to the next session of the Legislature. At the next session of the same body, the application was renewed, and a law passed, incorporating "the Trustees of the Bishop's Fund, of the Protestant Episcopal Church, in the Diocess of Ohio;" a copy of which law, is hereunto annexed, for the information of the convention.

The Trustees have held themselves in readiness to perform the duties required of them, by the second and fifth resolutions of the convention of 1819; but as no donations, or conveyances of money, or other property have been made to them, by the parishes, or individuals, for the use of their trust, they have had no drafts upon their judgment or discretion, for its management, or distribution, for the benefit of the Episcopal Fund. All which, is respectfully submitted.

(Signed) JOHN C. WRIGHT, } *Trustees.*
JOHN MATTHEWS, }

June, 3, 1822.

Copy of an Act, to incorporate the Trustees of the Bishop's Fund, of the Protestant Episcopal Church, in the Diocess of Ohio.

"Sec. 1. *Be it enacted by the General Assembly of the state of Ohio;* That Benjamin Gardiner, John Matthews, and John C. Wright, and their successors in office, be, and they are hereby created a corporation and body politick, by the name and style of the Trustees of the Bishop's Fund, of the Protestant Episcopal Church, of the Diocess of Ohio; by which name, they shall be, and are hereby, made capable of receiving, holding and disposing of any estate, real or personal, which may be in them invested, for the support and maintenance of the Bishop of the Protestant Episcopal Church, within the Diocess of Ohio; and by which name, they may sue, and be sued; and in relation to the property in them invested, do and perform every act, necessary for the receiving, safe keeping, using, and disposing of the same to the best advantage: *Provided*, That the actual value of the property invested as aforesaid, shall not exceed ten thousand dollars, nor the annual income thereof, fifteen hundred dollars.

"Sec. 2. *Be it further enacted*, That the Trustees of the Bishop's fund of the Diocess of Ohio, shall be elected triennially, by the convention of the Diocess of Ohio; and shall continue in office until their successors are duly appointed. And this corporation shall, at all times, be subject to be altered, new-moddled, or repealed, as the General Assembly may deem useful: *Provided*, That no alteration, modification, or repeal, shall divert the use of said fund from its original destination; which is hereby declared to be, making provision for the support of the Bishop of the Protestant Episcopal Church, for the Diocess of Ohio."

(Signed) JOSEPH RICHARDSON,
Speaker of the House of Representatives.
ALLEN TRIMBLE,
Speaker of the Senate.

January 24, 1821.

On motion, *Resolved*, That this convention do accept and adopt the act of the Legislature of the state of Ohio, passed in General Assembly, the 24th day of January, 1821, entitled "An act, to incorporate the Trustees of the Bishop's fund, of the Protestant Episcopal Church of the Diocess of Ohio."

The convention adjourned till 8 o'clock, to-morrow morning.

Thursday, June 6, 8 o'clock, A. M.

The convention assembled, pursuant to adjournment. Present as yesterday. Divine service was performed by the Rt. Rev. the Bishop.

On motion, *Resolved*, That Trustees of the Bishop's fund for three years next ensuing, be now elected; upon which, *Mr. John Matthews, Putnam; Mr. Noah M. Bronson, Medina*, and *Mr. Zacheus Biggs, Cincinnati*, were, by ballot, duly elected to the said office.

On motion, *Resolved*, That a committee of three be appointed, to take into consideration, the act, incorporating the Trustees of the Bishop's fund, and to report to this convention, such measures of instruction, for the Trustees, as they may deem most proper.—Whereupon, Messrs. R. Douglass, G. W. Doane, and A. Nye, were appointed.

Resolved, That the convention now proceed to elect four clergymen and four laymen, as the Standing Committee, for the ensuing year. The following persons were accordingly elected. The Rev. *Roger Searle, Medina; Samuel Johnston, Cincinnati; Intrepid Morse, Steubenville; and Thomas Osborne, Cincinnati.* Mr. *William Little, Delaware; Bezaleel Wells, Steubenville; Noah M. Bronson, Medina; and Avory Buttles, Worthington.*

Voted, that there be a recess of the convention, in order to attend the first Anniversary meeting of the Missionary Society, of the Diocess of Ohio. (See appendix.)

The convention met, 4 o'clock, P. M.

Resolved, That the eleventh article of the constitution of the Missionary society, as amended at the anniversary meeting, be approved of, and adopted by the convention.

The committee appointed "to take into consideration, the act, incorporating the Trustees of the Bishop's fund, and to report such measures of instruction for the Trustees, as they may deem most proper;" *Report*, That there appears to your committee, to be some imperfection in the act, for the incorporation of the Trustees of the Bishop's fund; in this—that no provision is made in said act, for filling vacancies, which may occur by death, resignation, or otherwise, in said board, within the triennial period;—they, therefore, recommend that the convention adopt the following resolution:

Resolved, That the Trustees of said fund be requested to apply to the Legislature, so to amend said act, as that all vacancies occurring in said board, during the recess of the convention, may be filled by the Bishop; and that the Trustees so appointed by him, shall hold their places until the next annual convention thereafter; when the convention shall proceed to fill such, or any vacancies, which shall have occurred.

(Signed) GUY W. DOANE,
ARIUS NYE,
RICHARD DOUGLAS.

The above report was read, and adopted by the convention.

Resolved, That this convention acknowledge, with the warmest gratitude, the liberal donations of their brethren in the Atlantic

States, to the Missionary society of this Diocese, under patronage of the convention, for the support of Missionaries therein; and they trust, by the blessing of the Great Head of the church, this liberality will redound to the lasting benefit of our infant Zion, and to the welfare of immortal souls.

The convention adjourned till 8 o'clock, to-morrow morning.

FRIDAY, June 7, 8 o'clock, A. M,

The convention assembled pursuant to adjournment. Divine service was performed by the Bishop.

Resolved, That a committee of three be appointed, to take measures for the publication of the Journals of the present convention, the proceedings of the Missionary society, at their late anniversary, and the Pastoral Letter of Bishop Chase, delivered at the opening of the convention. Whereupon, the Rt. Rev. Philander Chase, Ezra Griswold, Esq. and Doct. Noah Spalding, were appointed.

Resolved, That the parishes which have not yet forwarded the sums assessed by the convention of 1821, for defraying the expences of stationary and printing, be, and they hereby are, earnestly requested, to forward the same to Ezra Griswold, Worthington, or to Noah Spalding, Delaware.

The convention adjourned without day.

PHILANDER CHASE,
Bishop of the P. E. Church in the Diocese of Ohio.

Attest,
INTREPID MORSE, *Secretary.*

***The next annual convention will be held at Worthington, on the first Wednesday in June, 1823.

APPENDIX.

A

PASTORAL LETTER

OF

June the 5th,

1822.

A PASTORAL LETTER,

TO the members of the Protestant Episcopal Church, in the Diocess of Ohio, will be predicated on the words of St: Paul to the Ephesian Christians, then under his spiritual care. These may be seen in his Epistle to them, at the 6th Chapter and 13th verse.

" Take unto you the whole armour of God, that you may be able to withstand in the evil day."

This Epistle was written in times of great trial and spiritual danger; when the world frowned on the infant Gentile Church; when all the passions of our corrupted nature, openly opposed its progress; and the apostate spirits were exerting their utmost efforts to strangle christianity in its cradle.

Did any then begin to lend a listening ear to the small still voice of divine truth, preached by the humble ministers of a crucified Lord? The majority were in arms against them, because they followed not the multitude to do evil. Honour and power, were at their command; and should *such* be sharers in these, as taught mankind, that neither honour nor power, could be enjoyed, but in subserviency to the laws of the true God of Heaven and Earth?— The world had owned nature for their God; and could *they* be countenanced, who taught that nature was desperately corrupted by sin, and must be regenerated by the Holy spirit, and trained up to heavenly mindedness? The unrestrained indulgence of their passions, had been deified, and, in every shape, had received their religious adoration; and could Christians be suffered to live, whose doctrines would demolish the altars of corruption, and persuade men to submit unto a religion of abstinence and self denial, of purity and holiness?

Satan had betrayed them into endless error, by his pretended miracles of divination; and should *they* escape the most direful vengeance, who, on the very threshold of their religion, in their baptismal engagements, renounced the Devil and all his works; who abjured all mystic enchantments,—all appeals to Delphic Oracles—all regard to false miracles and false prophecies? Should men, whose religion in its first principles, abjured all these, (the sweet means of governing the ignorant and of subjecting the world to the artful and the cunning,) be exempted from the keenest sword of persecution? Would not Satan guard his prey, like a Vulture; and indiscriminately destroy all, who disputed his empire?

And what had the disciples of the meek and humble Jesus to defend themselves against such enemies as these? Even that, and that only, which is mentioned by the Apostle—the "*whole armour of God*," the pure religion of their Lord; a religion of divine truth; a religion of love and good will towards men; of faith in the promises of God, and of obedience to all his commands; a religion of true hope and true fear;—hope of a blessed immortality after this painful life is ended—and of fear, lest this hope should be lost, thro' defection and sin;—a religion of prayer to the true God, and of trust in his divine aid, that amidst all the changes and chances of this mortal life, they might serve him with an undivided affection; and, under his almighty protection, and through his infinite mercy, be received into eternal joy. This is the sum of that religion which Christ Jesus bequeathed to his faithful disciples; this that divine armour, which he left to his church, and with which the Holy Apostle exhorts the Ephesian Christians ever to keep themselves clothed, in all the exigencies of their spiritual warfare.

That the like exhortation is necessary in the christian church, at the present day, is but too apparent. What though the Enemy has been foiled in his *open* attempts to destroy the church of God; yet has he not other means equally suited to his purpose? The sword of persecution has been sheathed; the wood of the cross, on which so many thousands of christians expired in agony, has crumbled to dust; the flame which wrapt the bodies and received the last sigh of expiring martyrs, has been long since extinguished; yet, the danger is not over; the conflict still subsists between the church and her enemies. Her destruction, and the ruin of her children, are still sought, though the means are changed. Instead of an *open foe*, we have now an *insidious traitor;* instead of the roaring lion, devouring in open day, we have now the serpent, with all his wiles, beguiling the unwary; flattering the vain; feeding the avaricious; inflating the proud; instigating the malicious; and offering indulgence to the voluptuous. Against such a foe, must the church of Christ now contend—a foe which surrounds the camp of God; like "the mixed multitude," which attended Israel from Egypt to Canaan; a foe which *serves* the church, but to *destroy* her children. Against a foe like this, it behoves the ministers of God, to warn you to be most constantly on your guard: and, that your vigilance may be effectual, it is also their duty to expose the various expedients used, from time to time, by the enemy, to deceive, & to destroy.

To this end, they must warn you, ever to bear in mind the grand distinctions between the world and the church—of that world which you renounced at your baptism, and of the Holy Community into which you were then admitted, to train you for future happiness.

The world, as such, is full of wickedness, as the waters cover the sea. Its every sentiment is formed on principles directly opposed to those, which should govern the christian. All its opinions and practices, are the reverse of the church of God; and whatever shape they come in, whether in the arrav of an open enemy, to persecute us for our principles, or in the garb of a friend, to seduce us from our duty, they must be resisted.

In the holy church, you are taught to believe in God, to read his word, to fear, to love, and obey him, as your first and greatest duty. In the world, you will be enticed constantly, to listen to insinuations the opposite of all this. God will be banished from your minds, by ten thousand arts the most beguiling. Pleasure will step in with her fatal blandishments. To her, will succeed mamon—the pursuit of riches, of honours, and the cares of life.

Should all this be unable to shake your faith, and take your tho'ts altogether from the Being, who made you; a *compromise* will be attempted. You *may* believe in God, if you will give your hearts to the world; you may think you believe in his word, if you will never read it; you may fear him, if you will do it, only in the hour of danger; you may love and obey him, if you will do it only as a secondary duty, in subserviency to the love of the world, and in obedience to its wicked customs. This is the composition, and these are the terms, on which the enemy delights to see you engaged.—Indulge him not, I beseech you. Maintain your allegiance to your Heavenly King, by giving him the first fruits of your choicest affections, of your love and faithful obedience; and his blessing and kind protection will ever attend you.

Again: In the holy church, you are taught that God is *just*—that this attribute, to an infinite perfection, constitutes an essential part of the Divine character. But, in the world, you will find this sacred truth, never truly and practically admitted. There, if you are at all permitted to believe in a divine Being, you must alter his character; and thus, by changing his attributes, you transfer your faith from the true, to a false God; to an Idol of human imagination, who. it is thought, will save men in all the unhallowed courses of wilful sin—Or, who will save them, not according to the demands of justice, as expressed in his Holy Word; not according to their works, as he hath promised; but by an antecedent decree of fate, unalterable by any conditions of faith or good deeds, or the want of them. Be not, then, deceived, I entreat you. God is just, and is no otherwise the justifier of sinners, than as they believe his word, obey his law, and rely on his promises.

Again: In the church of God, you are taught, and, from the holy Scriptures therein constantly read, you have the best evidence, firmly to believe, the mystery of godliness. God manifested in the flesh, to atone for the sins of mankind. That Jesus Christ was both God and man; in the latter nature, suffering; and in the for-

ner, giving value to those sufferings; so as to satisfy the justice of God, and open the door to his divine mercy.

In the world, you will hear this essential and distinguishing doctrine of the gospel ridiculed, abused & rejected, on the sole ground, that the mind of man cannot comprehend the *manner* of its accomplishment!—thus denying the veracity of God's testimony, and demanding that the capacity of a finite being, shall be commensurate to all the deep things of God. Of this beware. It is a presumption arising from deadly pride, which caused the fall of angels in Heaven; and has ruined its thousands and ten thousands on earth.

In the holy church, you have learned that Christ Jesus came on earth, and offered himself a sacrifice for *all* men;—that he tasted death for *every* man: and, that all are thus raised by this blessed reprieve from a state of death, to a state of hope; and, that grace is given unto all, to seek that which they had lost—even life everlasting.

In the world, you will hear this blessed doctrine so perverted by metaphysical subtleties and false reasonings, as to lose all its truth—all its divine efficacy, in encouraging sinners to return unto God;—all its healing balm to the wounded heart. You will hear that 'all' and 'every' do not comprehend the whole; and of consequence, that Christ tasted death only for a *few*, leaving the rest to pain and woe eternal. As a check to this most gloomy statement, ever entertain and cherish the consoling, the heart cheering truth, that justice and mercy have met together in Jesus Christ our Lord; that he died for all, that all might come unto him, renounce their sins, obey his laws, and be saved. Upon this everlasting truth of the gospel, is founded the propriety of all that has been done for you, or that you have done to obtain everlasting life.

In the church, you have learned, not only, that Christ Jesus died for you, but that he instituted a society of a heavenly frame, called *his body*, the ark of his covenant: that of this body, He is the head; of this ark, he is the Saviour and director; and that this church, he hath constituted, in order and beauty; appointing its officers to govern it in his name; that in this church, he ordained his holy sacraments of Baptism and his Holy Supper—the one, consisting of outward water, and the Holy Spirit, and the other, of outward bread and wine, and the inward body and blood of Christ. These, his ministers were commissioned and commanded to administer, by his authority alone. that when so administered to the faithful and penitent, they are blessed. The graces of God's holy spirit, are conveyed through them to the souls of men; that they are channels of God's own framing, through which his grace is promised to *all*, who are prepared to receive them. This is the evangelical doctrine;—these are the heavenly truths, which you have learned from the sacred scriptures, so constantly preached to you in the lessons, and set forth in the offices of the church of Christ.

But these doctrines, a wicked world will not receive. By those who shut their eyes to the light of divine truth, these beauties of holiness cannot be perceived. The proud hearts of those, who have rebelled against the authority of God, & his divine law, revolt

at the thoughts of divine government. Shall God have a church here on earth? (Thus the grand enemy persuades them to say)—Shall God have a kingdom under his authority here on earth, where Satan so long has swayed the empire? Shall the crucified Jesus, commission his ministers to build up a peaceful kingdom of order and beauty here on earth,—where the madness of the people—where disorder and violence—where sin and wickedness, have so long raged and prevailed? Shall the proud man of worldly wisdom be told, that a little water can be so blessed, by virtue of the divine appointment, as to wash away the leprosy of sin? Can the vain philosopher of this world, believe that God himself can make spiritual effects, follow the use of outward means, when rightly used, as surely, as effects follow causes, by his established order of nature? Can God himself attach the regeneration of the spirit, to the outward regeneration of water? Can the ministers of Christ, be commissioned to consecrate the elements of bread and wine, so as to become the body and blood of Christ, the great sacrifice for the sins of the world, to all spiritual ends and purposes;—to consecrate them in such a heavenly, spiritual manner, as that, though they be bread and wine, they be made divine nourishment to the souls of the faithful unto everlasting life? Can Christ thus "give us his flesh to eat, and his blood to drink?"

These are truths of our holy religion, which the world, as such, never has, and never will receive. They are spiritually discerned through faith in the word, in the promise, and in the power of God.

Listen not then, to the unhallowed jargon, of the proud disputer of this world, whether he assume the dress of an impious philosopher, or an unreasonable fanatick. God hath a church, and a consecrated ministry—God hath established sacraments and ordinances. To these, he hath commanded us to submit and conform, in a deep sense of our own unworthiness, relying on his promise, and trusting in his power and mercy.

Be not then, as Cain, who, for envy, slew his faithful brother.—Be not as Balaam, who strove for reward, to reconcile God's ways with the ways of a wicked world. Be not as Korah, who, for withstanding the orders of God's church, was, with his proud adherents, swallowed up in the earth. Reverence the institutions of God, regardless of the scoffs of a wicked world. Obey the commandments of Christ, in full assurance of faith, that God will bless you.

Again: In the church of God, you have been taught to govern yourselves by PRINCIPLE—to read and investigate the truth of God's word; and when found, to adhere to it, and, to govern your conduct by it, in all the circumstances of life; so that, whatever the perplexity of your condition, you have but to enquire, *what is your duty*; what do the laws of God, and the consistency of your christian character require? And by these, to be invariably governed.

The very opposite of this, is the conduct of the world. There, a fair exterior is all that is required. Hypocricy and deception, are established by universal consent. Man's wisdom is exalted above God's wisdom. Artful cunning is in the place of true under-

standing; and the manœuvering policy of man, supercedes the wise and salutary laws of God.

To preserve yourselves, well armed, against such examples, and amidst such an enemy as this, requires the greatest firmness and assiduity. To this end, never forget that you are constantly in the view of an all-seeing God; that, not only your actions, but your every thought and motive, is clearly perceived by Him, who searcheth the hearts, and trieth the reins of men;—that any thing done thro' policy, aside from motives of duty, or contrary to the will of Heaven, will, invariably, be attended with disappointment, in the end; a deprivation of God's blessing, the greatest of all other disappointments. Never do any thing evil, or that hath the semblance of evil, that good may come of it. Thus to do, is directly opposed to the will of God, who never fails to blast those pitiful endeavours, and that worthless policy, by which man would fain be wiser than his maker. Speak the truth—act on the principles of truth, and steadily adhere to DUTY. Then, whatever the event—whether you accomplish the immediate object of your wishes or not, one thing you will be sure of, worth all others; you will be sure of the approbation of your maker; you will be sure of a peaceful conscience.

Again: In the church of God, you are taught that our Saviour came among men, to bear witness to the TRUTH; and that hence arises the bounden duty of every man, to *receive* that *witness*, and to *believe* that truth; and that, to enable him to fulfil this duty, God hath given him reason, the holy scriptures, and the kind assistance of his Holy Spirit. That this truth is the whole œconomy of redemption: that a conformity to it, indispensibly requires a *right faith*, and a *right practice;* that unto *this* alone, (a right faith and right practice) God hath made all his promises; and, that with these, God hath sealed his covenant. In no other way, is there a *promised* certainty of salvation to any man; and if any be saved without this right faith and right practice, it is not in consequence of any *promise*, in the word of God; but through some principle, of which we know little, and can say still less; perhaps, because of their invincible ignorance; or, that they never had the means, nor opportunity of knowing better.

In this way, the truth of God's word is preserved, and man's duty is still incumbent on him. The "*straight gate and narrow way, that leadeth*" through faith and obedience, "*unto eternal life*," is plain before him; and man is required, at the peril of his soul, to enter and pursue it. These are the principles you are taught in the church of God—but these never were, and never will be, admitted by the world.

In the *world*, you will hear, that *correctness* in *faith*, is of no value; that *truth* need not be saught; and that as to the *way*, it is a creature of individual opinion. That if a man be but "*sincere*," no matter what he believes, or disbelieves; all is correct, which a man *think*, to be so: that orthodoxy, is an old fashioned word, fit only, to be entertained by primitive christians, who were not so much enlightened, as those at the present day. If you observe in defence

of your principles, that sincerity, however necessary in the profession and practice of the *truth*, can never be urged to paliate *wilful* error: that if it could, the profession of the gospel; yea, the knowledge and belief of any of God's laws, are not necessary; that sincere Heathens, Turks, and Atheists, are on equal ground with those, who died for the faith. For these unanswerable remarks, you must be content to receive (what every foolish and unreasonable man can so easily give you,) the epithets of *narrow minded* and *illiberal.*

I hope and pray, this may never move you; for it is the artifice of the enemy of your souls, to make you give up that, which is the foundation of all you hopes He dareth not to assault you, on the ground of reason, evidence, and sound argument; he, therefore, will come to you, under the semblance of some virtue. That of *liberality*, is assumed here; though, as you see, it is the reverse.—A man must be *liberal;* so liberal, that truth and falsehood; orthodoxy and heresy; faith and infidelity; virtue and vice, have no distinction; provided they be accompanied with sincerity, they are the same, and all is well. Surely such absurdity must carry its own confutation.

Nearly allied to this manner of deceiving you, is another step, which the enemy takes to effect his purpose. When liberality has failed, in making you give up your faith in christianity, and count the christian and the atheist on the same footing, provided they be but sincere; he would fain assume a garb of more dazzling hue.—This he finds in that "Charity," which, when rightly understood, is the substance of so many virtues, and without which, we become "as sounding brass and a tinkling cymbal." And can the enemy of our souls work our ruin, when clothed in a raiment so bright as this? Can *he*, who is hatred itself, assume the robes of love? Can *he*, who is emphatically styled the *Accuser*, put on the smiles of tenderness and forbearance? To the great detriment of the church of God, this, alas! is too often done.

He, who once assumed an angel's form, and, with an angel's smile, deceived an angel's self—he, who, under the semblance of wisdom, introduced pain and woe in paradise, where nothing reigned, but innocence and bliss, can now put on *charity*,—the name and appearance of charity—by which the church is joined and edified, to destroy the church itself.

To guard yourselves against his deceptions, remember, what you are so carefully taught in the church of God, that true charity is a principle of *love to God* and *good will towards men*—that *this love towards God*, includes, essentially, a faithful obedience to his commands, and an anxious desire to know his will. "Hereby," saith the Apostle, "we know we love God, if we keep his commandments,"—that this *good will towards men*, embraced by *charity*, is an inextinguishable desire to do them good, in all the offices of kindness; not only to their bodies, but to their souls; to do them good in the best, in the noblest and highest sense; to lay before them, as God shall give us opportunity, the truths of the gospel; to enlighten their understandings; to convince their judgments; to re-

claim them, when they are in error; to call back the wan
sheep to the fold of Christ; to be the instrument of God, in hea
those who are sick; in raising up those that fall; and in bea
down sin and Satan under our feet. In one word, to imitate
Great Head of the church, in speaking and inculcating the tru
and in bringing all men to the unity of the faith, to the bond of pe
and to righteousness of life. These are the constituent parts; th
the manifestations; these the works; these the offices of *char*
that bond of peace and union, which holdeth the church of God
gether here on earth, and which will form its blessed cement
ever; of charity, which is to the mystical body of Christ, what h
is to the natural body of man; a principal opposed to *rending*,
posed to *division;* which causeth each member to feel the wo
given to another, to fly to its relief, and to restore all to health,
der and beauty. This is that *charity*, inculcated and required
the gospel. And what is that, which assumes its appearance,
by which, the enemy would wish to deceive and destroy us?
in most other things, so in this, you may come to the knowledge
the *false*, by contrasting it with the true, character.

True "*charity, rejoiceth in the truth*"—in the truth of God's wo
in the truth of his holy promises. False charity, doth nothing
this. Truth is its enemy, which it would destroy: and, to this
it pretendeth great kindness for all opinions and sentiments of
however inconsistent in themselves, or opposed to the word of G
We must not censure nor oppose them; 'we must have charity
them;" not indeed, by pointing out a fatal error; not by deter
men from the sins to which they lead; but merely by pretendi
blind and indefinite good will to them. And can this, by any
sonable being, be taken for a characteristic mark of true cha
Shall a blind creature, without eyes to distinguish truth from er
without a heart to feel for the moral degradation of man, be 'ta
for that Heavenly virtue, which once animated the disciples to
and die, for the truth; to compass the wide world, and to su
every hardship, that the church of God might be raised on the
of error? Shall a blind Idol, like this, which would fain deny
distinctions between *right* and *wrong*, in all matters of faith, be
ken for charity? Has God, then, no being, nor word to beli
because, in this sense, we are to be charitable to the Atheist?
not a Saviour shed his blood for us, and made an atonement fo
sins of mankind, because we are to be charitable to the Deist
Hath Christ left no visible power on earth, to govern his chu
because, in this sense, we are to be charitable to those, who h
cast it off? Hath the church no valid sacraments; no "outw
and visible signs of inward spiritual graces," to the souls of
faithful, because, in this sense, we are to be charitable to such
deny their efficacy? In order to shew charity to all, must we
them God speed, in every course, however erronious! Should
see a fellow creature hastening down a precipice, to his ruin; wi
would manifest the true, and who the false charity;—he, who be
him proceed on his course, or he, who made every effort to st
his career, by earnest advice, and kind entreaty? "Thou shalt

ıe rebuke thy neighbour, and not suffer sin upon him," saith
ipture. (Lev. 19, 17.) Here, then, is the clear distinction:
harity, seeketh to do men good, by propagating the truth—
harity, seeketh their greatest harm, by an inconsistent appro-
of all their errors. True charity, seeketh the greatest good
, by entreating them to enter the church of God, and by
g them up, in unity and godly love.—False charity, seeketh
reatest harm, by making every man a church unto himself;
ıstifying divisions, strife, and contentions, to an unlimited

ıe are the legitimate distinctions, which you are entreated
bear in mind. Suffer not the enemy to deceive you here.
nd embrace the truth. Cleave to the church of God; love
members, and do good to all men. This is the best advice
ive you, on this important head. Receive it, I pray you, as
; from the same principle of true charity, which I would
ıst earnestly enforce on your minds.

R BRETHREN IN THE LORD—

uld close my discourse to you here, knowing that the length
already proceeded, demands it; were it not for one great ar-
your spiritual foe, which still remains unexposed—this is
ASTINATION.

ıe church of God, you are taught, the essential doctrine of an
ate conformity to the will of God. That *delay*, either to
or to do, our duty, is of itself a sin, so highly offensive to the
of the Divine Being, that he might justly, for this, if for no
eason, turn his face from us, and leave us to our ruin—
herefore, we hear it, in God's church, constantly asserted—
d NOW is the accepted time, NOW is the day of salvation"—
e know not what a year, a month, or a day, may bring forth:
ath may seize upon us when we least expect him; and, that,
ıare for his approach, is our first and greatest duty;—thus ur-
ıe danger of delay, on account of its inherent sin, and of the
ıazzard we run by indulging it.

ıe church of God, you are also taught the imperious neces-
perseverance in the ways of holiness; that you are to press
d towards the mark, the prize of your high calling in Christ
in all the means of grace; in constant prayer to God in read-
ıis holy word; in dealing justly, loving mercy, and walking
y before him. This is the doctrine, which you have, and I
ou ever will, hear inculcated on your minds, in the holy
ı; a doctrine of promptitude, zeal, and perseverance. And
e enemy of your souls suffer you to listen, to learn, and, a-
ll, to follow it? No: to all his artifices, he joineth that, most
ous of all, of making you insensible of the dangers of delay.
Lord delayeth his coming;" and, you may delay your duty,
your progress, for the present; and, at some future period,
ay redouble your speed,—Neglect your prayers to day; for
ow may do as well. Think not on the dealings of God's
ence, for that may be done at another time. Call not your-
an account for your sins *now*, for you are too busy: Hum-

Be not yourselves before God; for it will spoil your *present* pleasure. Prepare not for the Holy Supper of the Lord: for this may be put off for riper age. Think not of death, nor of judgment, for a long life is before you.

Thus you are tempted by the grand deceiver. These are his best and most effectual weapons; to render all you have hitherto done, and I must add, all I now say to you, unavailing. If he can make you *delay* your progress; to loiter on the road, to put off, from day to day, your higher duties, till a more convenient season, his purpose is answered; your destruction is effected equally, as with more violent measures. What careth he, for your profession of religion: if he can make you put off the practice of it?—What careth he for your vows, to keep God's holy will and commandments, if he can make you delay the performance of those, which are the most solemn, and which give value to all the rest?—To this end, therefore, he putteth forth all his endeavors. To aid the arguments for delay, he will persuade you, that God withholdeth from you, the grace necessary to fulfil his will; and that, at some future period, it may be poured out, in greater abundance. This, if you believe, and act accordingly, he knoweth, throws the blame from yourselves upon your maker; and thus to presumption, adds the sin of blasphemy. Beware, then, I entreat you. Be not deceived. God will require of you, an immediate, a hearty, and unremitting obedience to his commands; and, what he requireth of you, he doth and will enable you to perform.

Delay not, then, the pursuit of a holy life. Put not off, through any pretence, the performance of your sacred duties. Remember that life is short—but short as it is, it embraces your *only* opportunity to fit you for an eternity of bliss or woe. That your days are swifter than a post—that soon, very soon, your time of probation will be past, and all will be unalterably sealed to the day of Judgment: That, on your present conduct, perhaps on the resolutions, you this moment form, will depend your eternal destiny; whether you sing the praises of God, in inconceivable happiness; or join the damned in *weeping and gnashing of teeth*. Shrink not, then, from your duties of love to God, and of fear of his awful vengeance. Act always, as in his sight; draw near unto him in fervent prayer, that your weakness may become perfect in his strength. Plead the merits of his Son, for heavenly grace, to do his will. Plead the mercies of the promises made to you in holy baptism. Plead the merits of the Body and Blood of Christ for spiritual strength, in the day of trial; to succour you in temptation; to guard you in prosperity; to support you in adversity; to comfort you in your afflictions; to soothe you in your sorrows, and to fit you for the whole will of God.

Oh that you may so do, and that the Divine blessing may attend you! To this end, most devoutly do I commit you to God's gracious mercy and protection. The Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up the light of his countenance upon you; and give you peace, both now and evermore.—AMEN.

TO THE

RIGHT REVEREND THE BISHOPS,

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

UNITED STATES OF AMERICA:

Their friend and Brother, the Bishop of the Diocese of Ohio,

SENDETH GREETING.

RIGHT REVEREND AND DEAR BRETHREN,

I ADDRESS you on a subject of no common interest; it is that of the prosperity, and, perhaps, the existence of our church in the state of Ohio, and in the country generally, west of the Alleghany mountains.

That it is now my duty so to address you I am persuaded, by a consideration of my pastoral vows, and by referring to the recommendatory resolution of the last convention of the Diocese, over which Divine Providence has placed me.

The latter is in the words following: "Whereas there are many "vacant congregations of the Church in this state, which are unable "to support Ministers, and numerous members of our communion, "scattered over an extensive country, destitute of the ministrations "of the word and sacraments; therefore,

"Resolved, by this Convention, That the Right Reverend the "Bishop be requested to prepare and transmit to the Bishops of "the respective Dioceses in the United States, an Address, setting "forth the great necessities of the Church within the Diocese of "Ohio; and soliciting their aid and assistance in procuring Mission-"aries to reside therein.

"Resolved further, That, should a Missionary Society be organ-"ized upon the plan proposed by this Convention, the Bishop is "respectfully requested to communicate the fact, and object of "such Society, to the several Bishops of the United States, and re-"quest their aid in furthering and promoting the object thereof, in "such manner as shall be deemed most expedient."

In compliance with the latter of the above resolutions, I beg leave to state, that the Missionary Society therein named was formed by the members of our Convention, during their last session; and that it meets with the hearty approbation and best endeavours of all the Diocese, so far as we have as yet been able to learn. The *object* of this Society, as may be seen by perusing their Constitution, inserted on the Journals of the Convention, is to concentrate the means of our own scattered people in one united effort; thereby manifesting that we are not wanting in our own exertions, however feeble, to found and build up the Church of God among us.

It is also the object of the Society, by constituting a *Treasury* under the guardianship of the good faith of the whole Diocese, to give a pledge that the donations, made from abroad, will be applied in the best manner possible, and that by persons on the spot, who know the necessities of our people, and the means of effecting the most good.

To fulfil the former of these resolutions, I have now, Right Reverend Brethren, to lay before you our condition, our necessities, our fears, our hopes, and our prayers.

The Map of Ohio will show you the extent of our charge. Our extreme parishes, as those of Cincinnati and Ashtabula, are distant, each from the other, rising of three hundred miles. In other directions their distance is not much less. On this vast surface, our settlements are thinly scattered; and among these settlements are mingled the members of our primitive Church. Having emigrated from places where the pleasant things of our Zion were freely and in abundance ministered, they remember their past enjoyments as hungry persons think on their former feasts of plenty. They are, both from reading and experience, too well informed to enjoy the crude things of modern date, which are offered them in place of their former delights; and they are too pious not to hope, trust, and believe, that they shall have the good things of the Gospel Kingdom extended to them. In this situation they sit, like the captive Israelites, by the muddy waters of Euphrates' stream, waiting, with sighs and tears, for redemption to the Church of God; for that blessed time when the word and sacraments can, with any thing like constancy, be ministered among them. Besides innumerable individuals dispersed throughout our state, there are forty-eight places containing our *little flocks*, mostly in circumstances similar to the above. These I have hitherto visited once a year.—I have witnessed their joy at meeting, and their grief at parting.—Their passionate inquiries, prompted by their love of Zion, and especially by the danger of the rising generation's being enticed every day from her order and beauty into the paths of sin, schism, and infidelity; their passionate inquiries for some prospects of relief in the enjoyment of faithful Missionaries, almost every where repeated, have sunk deep into my heart, and caused my tears to mingle with theirs. "While all others," say they," enjoy these blessings, why are *we* deprived of them? Has that Church, which we deem emphatically *primitive*, no zeal to assist their distressed brethren in

he wilderness; while all others of modern date, compass sea and land to make proselytes?"

Our parishes and places of holding divine service are mostly distant from each other from fifteen to sixty miles; and the amount of parochial services is hardly so much as of five Clergymen to supply them all Tho' these are faithful, I fear, beyond their strength; yet what are they among so many congregations, and at such distances? To keep, from ecclesiastical extinction, the little flocks already formed, they have, in many instances, encompassed so great a field of duty that, before they have finished their circuit, their former labours are no more seen; their fences against errour are thrown down, the weeds of sin are grown, and their whole ground is laid waste. Too often have I witnessed this with mine own eyes; too often have I seen the lambs of the fold devoured, because a Shepherd was too far distant to hear their cries. What must be my feelings, under such circumstances, the beatings of your own bosoms, as you read this, can best express.

In doing the duty above alluded to, I have found the labours of a Missionary inseparable from those of the Episcopate; and, to a person of my age, this assemblage of fatigue is more than can be borne. Incessant speaking, in private as well as in publick, in teaching the rudiments of Christianity to the young; in explaining and defending the first principles of our religion to the ignorant opposer, have already much impaired my voice and my general health; and should this state of things continue, to all human view, my strength will *soon be brought down in my journey, and my days will be shortened.*

So circumstanced, where can I, under Divine Providence, look for aid in the arduous work assigned me, but to you, my Brethren in the Lord? Think not, I entreat you, that I do this without due consideration. By what is in print I am apprised of your wants among your own flocks. I see the need you have to apply your own resources at home. But *wants* as well as riches are *relative.*— They are small or great only by comparison. A family may be in want, and charity should begin at home: but if a neighbour be dying for want of relief, who can refuse that relief and be innocent?

This, in the eyes of all reflecting persons, is our case. Our parishes and people are too dismembered and too poor to maintain qualified Ministers of the word and sacraments. They have made their efforts according to their utmost ability, and they find all is insufficient. Should they be suffered to fail in this Diocese, what will remain of the Church in the west? They will soon disperse. No funds—no Clergy—and soon no people. Thus, even should prosperous days return, there will be no foundation on which to build a future superstructure.

Seeing so little hopes of fostering our little flocks which we had formed in the wilderness, even the Clergy we had, some of them, began to think of removing to more flourishing regions, and leaving the rest to mourn out their days in useless efforts and hopeless solicitude. But the Lord hitherto hath helped. Their faith in the expected relief, which this instrument implores, has as yet borne

up their spirits. "We will make this last effort, say we, and God of his mercy will smile upon us. This shall occupy our nightly dream and daily prayer. The Fathers of our common Church, the chief labourers in Christ's vineyard, will not suffer this *rose in the west*, which God's own right hand hath planted, to be blasted in its bud, its beauty to fade thus untimely, and its fragrance to cease from us for ever. They will, under God, send forth labourers, faithful Ministers; they will incite their people to give liberally of their abundance; and we yet shall see the prosperity of our beloved Zion."

RIGHT REVEREND BRETHREN,

I have now, surrounded by my manifold cares, finished my address to you on this, of all others dwelt upon through my whole life, the most important and momentous subject; and thus, according to my weak ability, have done my duty. With prayers the most sincere I commit the event of it to the wisdom, the goodness, and mercy of Him, who, to found and erect a kingdom here on earth, shed his precious blood for us. Whatever this event may be, whether prosperous or adverse, I humbly implore his divine grace to make me submissive to his holy will and pleasure.

The person who is the bearer of this to your hands is my son, the Rev. Philander Chase, jun. in the holy order of Deacons: the same, as by his papers he will show, is duly authorized to confer with you on the subject of this address, to receive your directions, and, if permitted, to collect and be the bearer of charitable contributions to the Missionary Society of the Protestant Episcopal Church of the Diocese of Ohio.

PHILANDER CHASE,
Bishop of the Protestant Episcopal Church in the State of Ohio.

Worthington, Ohio, September 21, 1821.

PROCEEDINGS

OF THE

MISSIONARY SOCIETY.

JUNE 6th, 1822.

This being the day, appointed by the convention, for the anniversary meeting of the "Protestant Episcopal Missionary Society, within, and for the Diocess of Ohio," the members thereof assembled, in the college edifice, at Worthington, during the recess of the convention. Public service was performed, and a sermon preached, by the Rev. Philander Chase, Jr. after which, a quorum being present, the society proceeded to business. The Rev Philander Chase, Jr. was called on for his report of services performed, in journey to the eastward; which report was read, and is as follows:

Philander Chase, Junior, reports to the P. E. Missionary Society, of the Diocess of Ohio, as follows:—

I left Worthington, Sept. 21, 1821, and proceeded to New-York; where I arrived, during the session of the Diocesan Convention.—The address to the Bishops, of which I was the bearer, was gratuitously printed by Messrs. Swords, and a copy presented to Bishop Hobart, who gave the object proposed thereby, his warm encouragement and approbation—Circumstances, however, preventing an immediate application in New-York, I proceeded to New-Haven, Conn. having first obtained permission and encouragement from Bishop Brownell, to apply to the churches in his Diocess. I passed through Stamford, Norwalk, Bridgeport, and Stratford; and arrived at New-Haven, Oct. 25th; thence I went to Middletown the 30th, and to Hartford the 1st. Nov. From Hartford, I proceeded to Providence, R. I. when I found that the Rev. Mr. Crocker was absent; which occasioned me some delay. In the meantime, I went to Bristol, and having obtained the approbation of Bishop Griswold, preached in Providence, Nov. 11th; thence to Boston; where, after tarrying some time, being hospitably entertained and kindly assisted, I preached Nov. 25th, and proceeded to Salem, 27th; thence to Newburyport, 29th, and to Portsmouth, 30th. Leaving Portsmouth, 3d Dec. my object was to pass over to Troy, N. York. I could not, however, but seize upon this opportunity of visiting a brother and other near relatives, in Vermont, and New-Hampshire: so that I did not arrive at Troy till Dec. 16th. I preached in Troy, 18d Dec. in Albany same day—thence to Poughkeepsie 26th, tarrying during the holy season of Christmas, with a relative in

Kingston. Preached in Poughkeepsie, 30th Dec. in Hyde Park same day: arrived in New-York, 31st Dec.

After hearing the very favorable result of the application, kindly made by the clergy of that city, in our behalf, I proceeded to New-Brunswick, N. J. where I received the warm encouragement of Bishop Croes, and after an application, through Rev. Mr. Powers, at Newark, preached in New-Brunswick, Jan. 13th; thence proceeded to Trenton—where, however, I was prevented from an immediate application, which has since been made—I went on to Burlington—preached there, Jan. 16, and next day arrived in Philadelphia. The General Missionary Society being about to make their application in this city, it was deemed proper by Bishop White and the clergy, that the application which I went thither to make, should be merged *in that:* it being thought that the object and interests of each were the same—so that under the implied assurance that the wants of this Diocess, so highly prominent and for which so much sympathy has been felt and expressed by our brethren, would have an early remembrance in the disposition of the General Society's funds, I proceeded to Baltimore, where I arrived June 25. I had the satisfaction to find my object highly approved by Bishop Kemp;—the assistance afforded by the churches in this city, was by individual donation—the attendance upon which, required a greater length of time, than elsewhere—so that I did not arrive in Washington, till 15th, Feb. 1822. I was prevented from making immediate application to the churches of this place and Georgetown. I received, however, promise, that such should be made, as soon as practicable.—It had been my intention to have proceeded to South Carolina, on this mission; but a letter from Bishop Moore, of Virginia, to whom I had written, though hospitably inviting me thither, informing me that my solicitations would interfere with a general and large application, already going on in his Diocess, I deemed it most adviseable to give up the prosecution of my journey, any further: particularly, as the visit to S. C. would much increase the expense of my journey, unless, by greater success on my way, than I had a right to expect. Earnestly commending, then, the object to Bishops Moore and Bowen, by letters, I returned homeward. From Bishop Bowen, I have since learned that application will soon be made in his Diocess; the success of which, I am still anxious to learn. Passing through Fredericktown, Md. I received the same assurances, which had been made at Georgetown, from the Rev. Mr. Johns: leaving Salem, I arrived home 12th March. Letters during the course of my journey, were transmitted to those parishes and places, where I had prospect of any success—from some of whom, I received encouragement to hope for future assistance.

It becomes me here to state generally, what I should have done in the course of this report, with respect to individual places and people, had I not feared too frequent repetition, my feelings of lively gratitude, for the great hospitality shewn me, at every place I have visited, by the ministers and members of our church—and also, for the great interest expressed, often, by substantial deeds, as

is words, in the prosperity of our western Zion. And here, must acknowledge the great value of that kind assistance ren- me, at every place, by all our brethren

nexed, is the amount of receipts, in the several places visited.

t. 28.	At New-Haven, Conn. collection, $86 60 of individuals $11 75	$98, 35	
. 31.	At Middletown, collection, 15 of one individual 10	25, 00	
v. 4.	Hartford, collection 41 75 Individual donations 138,	179, 75	
v. 11.	Providence, R. I. collection,	22, 22	
. 25.	Trinity church, Boston, Mass.	157, 65	
	St. Paul's do	141, 78	
	Christ church do.	50, 00	
. 28.	Of Rev. Mr. Carlile, Salem in behalf of a lady,	10, 00	
. 30.	Collection in church at Newburyport, Mass.	29, 00	
c. 2.	Collection in Portsmouth, N. H.	48, 00	
5	Of Baruch Chase & Bloiggin in Hopkinton do.	25, 00	
. 23.	Troy, New-York collection	157, 34	
. 30.	St Peter's Albany,	36, 60	
	Additional from St. Peter's, there have been received 142 Prayer-books, 50 Bibles, and about 700 Tracts for the benefit of the society.		
	Of a Lady in Kingston, New-York,	3, 00	
	Collection in Hyde Park, New-York,	19, 00	
.	Collection in Poughkeepsie,	23, 00	
.	Of Judge C. Verplanck, by Rev. Mr. Thomas Fishkill,	7, 00	
ıe 9.	1822. Of Grace church, New-York,	342, 81	
. do.	Of Trinity ch. including St. Paul's & St. John's	423, 25	
. do.	Of St. George's,	133, 95	
. do.	Of Thomas Gibbons, Esq.	100, 00	
. 13.	Collection in ch. N. Brunswick, N. Jersey,	45, 37	
	Additional afterward received,	2, 00	
. 19.	Collection, Burlington, New-Jersey	19, 30	
	Additional from two individuals	15, 00	
	Received by letter from Newark, N. Jersey, by the Rev. Mr. Powers	32, 00	
	Do from Rev. Mr. Carter, Trenton,	25, 00	
).	Received of churches in Baltimore, Md. by individual donation,	555, 50	
	Do a Seal, valued at	5, 00	
ırch.	Received of Jacob Morris, Otsego co. N. Y. through Rt. Rev. P. Chase,	50, 00	
	Of Rev. Philo Shelton, of Bridgeport, Conn.	20, 00	
	Of Rev. Mr. Onderdonk, Brooklyn, L. Island, a certificate of deposit.	43, 22	
	Total Received,	$2911, 09	

hereupon, said report was referred to a committee of the gers, viz—Mess. E. Griswold, & J. Hall—whose report there-

tion, accepting and allowing the accounts therein contained, [illegible] adopted. The following addition, to the eleventh article of the Constitution of this society, was read and adopted by two thirds of the members present, and subsequently approved by the Convention. "And the treasurer, previous to entering on the duties of his office, shall give bond, with two or more sufficient securities, in the sum of five thousand dollars; payable to the person, acting as President; conditioned, that he shall account for, and pay over all monies, belonging to the society, which may come into his hands, to the order of the President, or vice President acting as President, respectively, at such times, as he shall be thereunto required, and discharge all other duties, enjoined upon him by the constitution, laws and resolusions of the society. And in case either of the officers of vice President, Treasurer, Corresponding or recording secretary, shall become vacant, by death or otherwise, it shall be lawful for the President to fill such vacancy; and the person so elected, shall continue in office until a successor is duly elected."

The following resolutions were then proposed and adopted—

Resolved, That the minister of every parish and the president or presiding officer of every auxiliary society, and every person, procuring subscribers to the parent missionary society of this Diocese, be requested, annually at the anniversary meeting, to furnish, the recording secretary thereof, with the names of all persons belonging to the parent society, and the constitutions of all auxiliary societies and names of persons belonging to them, over which they preside or which they procure subscribers.

Resolved, That the recording secretary be authorised to require from the treasurer, the names of all delinquent subscribers: and to, proceed to inform them of such delinquency, and request payment to the treasurer.

The society then proceeded to the election of managers for the year ensuing—Whereupon the following persons were chosen—Rev. Roger Searle, Rev. S. Johnston, Rev. I. Morse, Rev. E. B. Kellog, Rev. P. Chase, Jr. J. C. Wright, Esq. Wm. Little, Esq. C. Hammond, Esq. Ezra Griswold, Esq. John Hall, Rufus Murray and Chester Griswold.

When the society *adjourned, sine die.*

The board of managers convened, same day and place, by request of the President—*firesent*, Rt. Rev. P. Chase, *Pres't.* Rev. Messrs. *Searle*, Johnston, Morse, Kellog, and Chase, Jr.—Wm. Little, Ezra Griswold, John Hall, Rufus Murray, & C. Griswold.

The following persons were chosen officers of the board, viz:—Rev. Roger Searle, Vice President, Rev. *Samuel* Johnston, Corresponding Secretary, Rev. P. Chase, Jr. Recording Secretary, and William Little, Esq. of Delaware, Treasurer.

John Hall and Wm. Little, were chosen a committee, to confer with the Rev. P. Chase, Jr. upon his compensation for agency and

services at the Eastward, according to stipulation last year, who made the following report.

Gentlemen of the missionary board, your committee having taken into consideration, the laborious and very important services performed by Rev. P. Chase, Jr. in collecting funds for the use of the society, are of opinion that he ought to receive for said services, $150, his own proposition, for a less sum, to the contrary notwithstanding.

(Signed) JOHN HALL, WM. LITTLE, } Committee.

Read and Adopted.

The Rev. R. Searle, I, Morse and E. B. Kellog, were authorised to sell, or cause to be sold and distributed for the benefit of the society, the bibles, prayer-books and tracts, received from Albany, now at Steubenville. Adjourned till next day.

June 7th—Met according to adjournment:—present as yesterday; with exception of the recording secretary; who being absent Rev. E. B. Kellog acted as secertary.

The following resolutions were adopted.

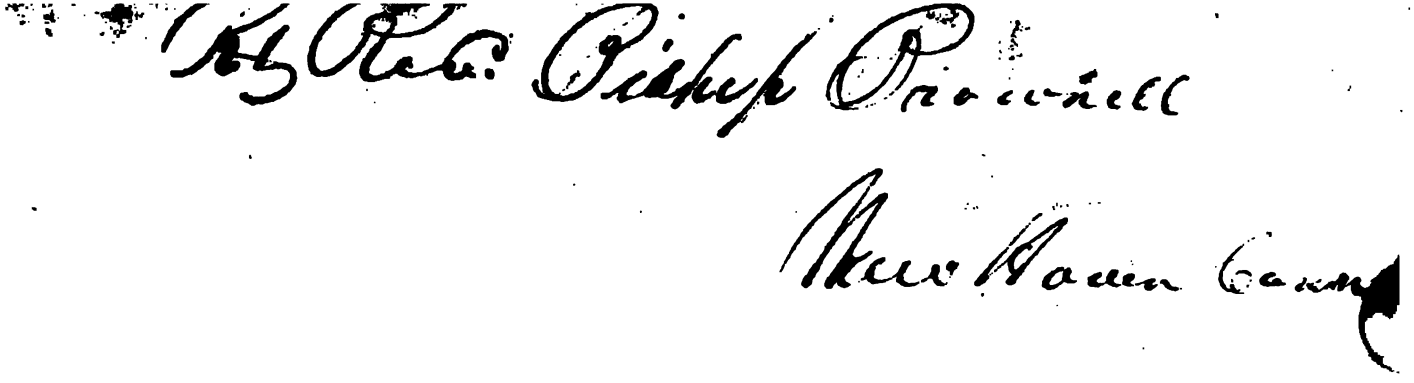
Resolved, As the sense of this board, that an itinerant missionary ought to be employed in this Diocese—and that he shall receive, as a compensation, a sum not exceeding $400.

Resolved, That the compensation of the stationary missionaries shall not exceed $150. *Adjourned sine die.*

(Signed) *E. B. Kellog, Sec. protem.*
P. CHASE, Jr. *Recording Secretary.*

Account of Cash received for Printing. 1821.

June 1821.	From All Saints, Portsmouth, by Mr Gunn,	$ 2,00
	St. Peter's, Delaware, Mr. Little,	2,00
	Grace, Berkshire, Capt. Prince,	2,00
	St. Peter's, Morristown, Mr. Prince,	2,00
	St. James', Zanesville, Mr. Morse,	4,00
	St. Paul's, Steubenville, by do.	5,00
	St. James', Cross Creek, by do.	2,00
	Christ Church, Cincinnati, Mr. Johnston,	5,00
	St. Peter's, Ashtabula, Mr. Hall,	2,00
		$ 24,00
To Cash paid Griswold & Spencer by Bp. Chase for paper, as per their receipt of Sept. 8, 1821		$ 12,75
To do. paid Mr. Howard by do. June 6, 1822		9,25
To do. paid do for printing by Mr. Morse,		2,00
		$ 24,00
Due for printing the Journals of 1820 as per unsettled acc't.— Printers Bill,		$ 18,00
Due for printing Journals of 1821		15,12½
		$ 33,12½



Rt Revd Bishop Brownell

New Haven Conn

JOURNAL

OF THE

PROCEEDINGS

OF THE SIXTH

ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF OHIO;

HELD AT WORTHINGTON,

JUNE 4TH AND 5TH,

A. D. 1823.

THE NEW YOR
PUBLIC LIBRA
P 32737
ASTOR, LENOX AN
TILDEN FOUNDATION
1895

LIST

OF THE

CLERGY AND LAY DELEGATES

WHO ATTENDED THE

CONVENTION.

CLERGY.

The Right Rev. *Philander Chase*, D. D., Bishop of the Protestant Episcopal Church in the state of Ohio; and President of the Convention.

The Rev. *Roger Searle*, Minister elect of St. Paul's Church, Medina; St. John's Church, Liverpool, and Trinity Church, Brooklyn.

The Rev. *Samuel Johnston*, Minister of Christ Church, Cincinnati.

The Rev. *Intrepid Morse*, Minister of St. Paul's Church, Steubenville, and St. James, Cross Creek.

The Rev. *Philander Chase, jun.* Deacon, Minister of St. James' Church, Zanesville.

The Rev. *Ezra B. Kellogg*, Minister of St. Paul's Church, Chillicothe.

The Rev. *John Hall*, Minister of St. Peter's Church, Astabula.

LAY DELEGATES.

Christ Church, Cincinnati, *James A. Fox.*
St. Matthews' Church, Hamilton, *Robert Jones.*
St. Paul's Church, Medina, *John Clark* and *Noah M. Bronson.*
St. Peter's Church, Delaware, *Robert L. Webb* and *Robert Jamison.*
Trinity, Church, Columbus, *W. K. Lampson.*
St. Paul's Church, Steubenville, *Joseph Beatty.*
St. Peter's Church, Morristown, *Doc. Charles Wetmore.*
St. James' Church, Zanesville, *Ozias Burr.*
St. Paul's Church, Chillicothe, *Robert Kerchival* and *P. F. Kellogg.*
Christ Church, Beaver, Guernsey Co. *John M. Jones.*
St. John's Church, Worthington, *Arory Butles* and *Christopher Ripley.*
St. Phillips Church, Circleville, *Walter Thrall* and *Daniel G. Noble.*

JOURNAL.

WORTHINGTON, JUNE 4, 1823.

THIS being the time and place, appointed for the meeting of the Protestant Episcopal Church in the state of Ohio, several of the clerical and lay delegates, attended, at half past 10 o'clock, in the hall of the College edifice.

Divine Service was conducted by the Rev. *Roger Searle*, and after an address, and the administration of the Holy Communion by the Bishop, the following clergy took their seats:

The Right Rev. *Philander Chase*, D. D., Bishop of the Diocess; the Rev. *Roger Searle*, Minister of St. Paul's Church, Medina. St. John's Church, Liverpool, and Trinity Church, Brooklyn: the Rev. *Samuel Johnston*, Minister of Christ Church, Cincinnati: the Rev. *Intrepid Morse*, Minister of St. Paul's Church, Steubenville, and St. James' Church, Cross Creek: the Rev. *Philander Chase, jun.*, Deacon, Minister of St. James' Church, Zanesville: the Rev. *Ezra B. Kellogg*, Minister of St. Paul's Church, Chillicothe: the Rev. *John Hall*, Minister of St. Peter's Church, Astabula.

The following Lay Delegates presented certificates of their respective appointments, and took their seats:—

From St. Paul's Church, Steubenville, *Joseph Beatty;* from Christ Church, Cincinnati, *James A. Fox*; from St. Matthew's Church, Hamilton, *Robert Jones*; from St. Peter's Church, Delaware, *Joseph L. Webb* and *Robert Jamison;* from Trinity Church, Columbus, *William K. Lampson*; from Grace Church, Berkshire, *Charles Curtis, Esq.*; from St. Peter's Church, Morristown, *Dr. Charles W. Wetmore;* from St. James' Church, Zanesville, *Ozius Burr*; from St. Paul's Church, Medina, *Noah M. Bronson, Esq.* and *John Clark*; from St. Paul's Church, Chillicothe, *Robert Kerchival* and *P. F. Kellogg;* from Christ Church, Beaver, Guernsey county, *John M. Jones.*

Agreeably to the 45th cannon of the General Convention of 1808, "providing for an accurate view of the state of the church from time to time," the Right Rev. Bishop Chase delivered the following

ADDRESS.

Dear Brethren in the Lord—

MOST sincerely do I thank God, the author of all goodness, that he hath been pleased to permit me once more to meet you in Convention.

The gracious direction of God's Holy Spirit having been implored on our present work, in the preceding service, it is now my duty to address you on the subject of your duties, and of the state and exigencies of the Diocess in general.

As this Convention, by the constitution of the American Church, is made to consist of "*Clergy* and *Laity*," I shall avail myself of this distinction to address each order; laying before them, separately, the subjects deemed most worthy of consideration; and closing all with a statement of my official duties, accompanied with some appropriate remarks.

First, then, I address *you*, my brethren of the Clergy.

If I were asked to name the most compendious method of bringing home to my heart, and stirring up my affections to a due sense of my duties, as a Christian Bishop, I should not hesitate in declaring that method to be a clear and unreserved statement of the *solemn service* which took place at my consecration. May I not suppose that the like mind is in you, in relation to the degree of the christian ministry committed to your charge? Of all the means left us to *stir up the grace of God*, given *unto us by the imposition of hands*, perhaps there is none greater than that of recurring to the first principles of the clerical character, to see what duties God laid upon us, and what solemn promises we made before Him and His Church, when we were ordained. Accordingly, we find that the clergy have been often most earnestly exhorted, not only statedly to read over their ordination vows, *but* to do it with *fasting* and *prayer;* especially on the anniversary of their *ordination. The good Bishop Wilson*, that pattern of godly living, more *perfect, perhaps,* than any other of his day, held himself bound to this duty,

and earnestly enjoined it on his clergy. And it is believed by many that it was his conscientious regard unto this means of grace, and his strict performance of this duty, which made his life so pious, and that of his clergy so signally blessed to the salvation of many souls.

Prompted by these considerations, I have determined to call up, and consider, (what I hope you never forget,) that most solemn service wherein, by the grace of God, you were admitted to Holy Orders. And here I would apprise you, that, though the most of you have attained to the dignity of *presbyters* in the church of Christ, and it is to that degree I mean to direct your chief attention; yet as some of you are deacons, and some here present are only candidates for that office, I shall take into view, first of all, the question on the presentation of a candidate for the Holy Order of Deacons. It was then demanded of you by the embassador of Christ, in his name: "Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God for the promotion of His glory, and the edifying of his people?" To this you answered in the affirmative. Here we would observe, that, though it be granted, that these words, *do you trust*, do not imply that you felt such miraculous impressions of the Holy Spirit on your minds, as were distinguishable from all other sensations of duty; yet the least that can be made of them is, that you felt *fully persuaded* this *was your duty*;—and that for this persuasion you had good evidence, not of your own opinion only, but such as the word of God (which alone can distinguish between false and true persuasions) could and doth justify; viz.—that your life exemplify a heart of sincerity and piety—of faith towards God and obedience to his commands. Without this evidence, no man has any reason to believe himself moved by the Holy Spirit of God to assume the ministry. And if he do so assume it, to the sin of usurpation he addeth the dreadful crime of perjury. This, as I observed, is saying the least of the nature of that profession demanded of every candidate on the very threshold of the ministry. If the ministers of Christ are not *good men* they contradict the very nature of their calling; and prove, in a sense too awful to name, that they *lied, and continued to lie to the Holy Ghost*, For, how can *they* be said to be *moved by the Holy Ghost* to take upon them the office and ministration to serve God, promote his glory, and edify His people, whose main employment is to serve the world, to promote their temporal welfare, and, by their loose and ungodly example, to pull down and destroy the Church of God. Awful must be the account which such must give to that Holy Saviour into whose service they have, thus unbidden, obtruded, whose name they have so often taken in vain, and whose cause they have so essentially injured.

But, we trust, dear brethren, that it is otherwise with you. In examining your hearts and lives we have good hope, that you find the evidence of sincerity and piety, of faith and good works, which the gospel so evidently requires, as the only ground to give ease to your conscience on this important head.

But to be *good men* is not sufficient evidence that the design of the institution of the Christian ministry has been fulfilled in you. The office, especially that of *Presbyter*, is of great dignity, and the duties which it imposes are important and numerous. These are set forth in the preparatory exhortation preceeding the promises in "*the ordaining of Priests*;" and this exhortation is so important and heart piercing in its nature, and so essential to the right understanding of the extent of the ministerial duties, that it would be unpardonable in my present work not to recite it.—And in reciting it, *I beg you, my brethren*, to consider it as now once more brou

to your minds and hearts, as if newly dictated by the divine providence for your benefit. Now, again, "we exhort you in the name of our Lord Jesus Christ, that ye have in remembrance into how high a dignity, and to how weighty an office and charge ye are called. That is to say, to be Messengers, Watchmen and Stewards, of the Lord: to teach and premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever. Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom ye must serve, is his spouse and his body. And if it shall happen that the same church, or any member thereof, do take any hurt or hindrance, by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the children of God, towards the spouse and body of Christ; and see that ye never cease your labour, your care and diligence; until ye have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be, committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch, then, as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves as well to shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore, ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye can not by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manner both of yourselves, and of them specially pertaining to you, according to the rule of the same Scriptures: and for this self same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things with yourselves long before this time, and that ye have clearly determined, by God's Grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you; so that as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing the scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow."

This, my dear brethren, was a fair explication of the duty and office which you were about to take on you, when, standing before God you were made Presbyters of the Church of Christ. To this you assented, not only *by a silent conformity*, but by vows the most awful and explicit, taken as in *the presence of God* and his whole church, in what immediately followed.

For the express purpose that "*your promises might the more move you to do these your duties,*" you did "*answer plainly*" to your Bishop, calling upon you, "*in the name of God and his Church,*" that "*you did think in your heart that you were truly called, according to the will of our Lord Jesus Christ, and the canons of this Church, to the order and ministry of the Priesthood.*"

Under these solemnities you did declare, "you were persuaded that the holy scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ: and that you were determined, out of the said scriptures, to instruct the people committed to your charge, and to teach nothing as necessary to eternal salvation but that which you should be persuaded may be concluded and proved by the scriptures."

Before God and his church, you did then promise and vow, that, by the grace of God, you "would give your faithful diligence always so to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded, and as this church hath received the same, according to the commandments of God, so that you might teach the people, committed to your care and charge, with all diligence to keep and observe the same."

You did then, in the presence of God and his church, solemnly vow that, by the help of the Lord, "you would be ready, with all faithful diligence, to banish and drive away from the church, all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as the whole, within your cures, as need should require and occasion should be given."

You did then vow, that, by the grace of God, "you would be diligent in prayers and in reading the holy scriptures, and in such studies as help to the knowledge of the same; laying aside the study of the world and the flesh."

You did then vow, that, the Lord being your helper, "you would be diligent to frame and fashion your ownselves and families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ."

You did then promise and vow, that, the Lord being your helper, "you would maintain and set forward, as much as lieth in you, quietness, peace, and love among all christian people, and especially among them that are or shall be committed to your charge."

Finally, you did then, under the same solemnities, promise that, by the grace of God, you would reverently obey your Bishop and other chief ministers, who, according to the canons of the church, may have the charge and government over you; following, with a glad mind and will, their godly admonitions, and submitting yourselves to their godly judgments."

All this you did promise and vow; and that each and every part of this most solemn transaction was on your part done in sincerity and truth, without any reservation, prevarication, or self-evasion of mind whatsoever, the divine blessing was invoked upon you in these most solemn and pious words by the Bishop:

"Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord."

These, brethren, are your ministerial duties, and this a faithful recital of the obligations which you took upon you, when admitted to the dignity of the priesthood. They are too plain to need a comment: too solemn to need enforcing.

The only thing to be feared is, that amidst the cares and vexations

this mortal life, we suffer them, at any time, to escape our memory, and thus sin against God and violate our oaths, as effectually by negligence, as by wilful transgression. Precious and important as is the treasure of the Christian ministry, yet we must ever remember, that we bear about with us *this treasure in earthen vessels;* of whose frailty, especially that of negligence, if we be not constantly mindful, we may lose our own souls and those of many, who are committed to our charge.

Suffer, then, the word of exhortation, I beseech you. Let no suspicion of even a remote personality deprive that exhortation of its due effect. Keep ever printed on your conscious minds, the full nature and extent of your ordination vows. To which end often peruse them; and as in the presence of the heart searching God, often ask your own hearts, without partiality or reservation, for the sincerity with which you are bound to fulfil them.—Above all, as the year rolls round and brings to your enjoyment another anniversary of the day of your ordaination, resolve to dedicate it in serious meditation on the past, and holy resolutions for the time to come. Wherein you have been remiss, or, at the expense of duty, consulted personal ease, worldly interest or passion, there implore, in humble prayer and unostentatious fasting, the Divine forgiveness, through Jesus Christ; and never cease your supplications to this effect, till you feel your prayer answered in the grace of God, giving you holy and steadfast purposes of amendment for the future. In short, keep your vows, as christian ministers, always on your minds and hearts, and God will give you grace to fulfil them, to the edifying of His church, and the saving of your own souls.

Dear Brethren of the Laity,

In addressing you of this convention, it is understood that I am addressing the members and friends of our communion throughout the Diocess.

Appointed by the Providence of God to preside over you in the character of a *Father* to the family of Christ, there would be reason deeply to lament my great insensibility, if the relation which I bear to you did not call forth the tenderest solicitude for your welfare; especially that which relates to the salvation of your souls. Redeemed by the blood of Christ, you constitute a charge, of all things the most precious, of which, if I am not in some degree sensible, words would be wanting to shew my crime. You will therefore believe the assurance which I now most solemnly give you, that to be instrumental in securing the end of your redemption in the final salvation of your souls, is my best and highest wish: a wish which by day often rises into prayer, and by night, in anxious visions, visits my pillow. But how to be this instrument, and how to accomplish this wish, forms my greatest anxiety. The means of grace are before you, 'tis true: but how to persuade you to use them aright is the difficulty. The Holy Bible is in your hands, but who can incline your hearts to read it with attention? Sermons are preached in your ears, but who shall give them that saving efficacy, by which your hearts may be convinced of sin and converted unto holiness? The sacraments are often administered to many, and before the most, of you; but who shall so bless them, as, on the one hand to excite you to their constant use, and on the other, to shield them from abuse and profanity? God's providence is always before you, in governing the world, in giving you fruitful seasons, in filling your hearts with food and gladness, in warning you by the death *of others,* to be mindful of your own; but, who shall awaken—oh! who *shall subdue your callous* hearts, rightly to improve that providence to the

salvation of your souls? As God alone can do this, to Him only can I look for aid, for power and direction, to make my labours, and those of my dear brethren of the ministry, of any use to you.

Fruitless, however, will be the prayers as well as the endeavours of the ministers of Christ, unless you also can be excited to pray for yourselves. Prayer is to the soul what culture is to the soil; it fits and prepares it both to receive the seed of God's word, and to render the dews and showers of heavenly grace availing. To this one point of duty, therefore, I would call your attention; for, without it, as you perceive, all the means of grace which you enjoy, will be as if they never were. Pray, then, for yourselves, or the prayers of others will be lost upon you. In secret beg God to give you a sense of your sins, and shew you your undone condition by nature; or the offers of pardon made to you in the gospel, will have no power to excite your love. Commence, and continue, the worship of God in your families; or God will not commence, nor continue, his work of grace to the salvation of yourselves and households.

On the morning and evening lesson read with solemnity according to the appointment of the Church, never cease to implore the heavenly blessing, that God "who hath caused all Holy Scriptures to be written for our learning, would be pleased to direct and sanctify your hearts, that you may so read, mark, learn, and inwardly digest them, that by patience and comfort of his holy word, you may embrace and ever hold fast the blessed hope of everlasting life." When prayers are offered up to God, and his praises celebrated in public, never cease, I beseech you, to join, with your hearts and voices, in the solemn duty. Be not among those, who, when appearing before God, refuse to perform the pious part assigned them; or, those that think a cold, outward, conformity is all that is required. Remember that close attention and unfeigned devotion, are the indispensible requisites to make the beauty of our *worship* "the *beauty of Holiness*."

If you complain of lukewarmness in your devotions, let the danger which these complaints suggest, prompt you to *pray* God to give you a *heart to pray*. If your sins present themselves in array against you, and attempt to stifle the voice of prayer, fly as those who are perishing, to the bosom of your Saviour, who once bore your sins on the cross, and now, if you put your trust in him, is ever ready to relieve you from your burthen. Ten thousand times better is the case of him who feels his sins weighing him down to the earth, if they cause him to smite upon his breast and cry "God be merciful to me a sinner," than that of him, who, however he may "thank God that he is not as other men are," yet by his life and conversation shews that faith and piety are not his ruling principles. Beg God, then, to make you feel your sins—and his mercy will hear your prayers when crying for forgiveness. In hearing sermons, never content yourselves with barely *hearing*. As you go along with the preacher and approve of what is said, sincerely, though silently, offer unto God the fervent wish, the devout ejaculation, that the God of grace would bless his word and impress its truth upon your hearts. The sermon otherwise, however true and excellent in itself, will do you little good. All that is said will be meant for *others* and not for you: Your taste may criticise, but your hearts will be none the better.

Hear, then, the sum of all I'd say to you. Sincerely say your prayers to God through Jesus our Lord. Begin to pray and you will cease to sin: continue instant, faint not in this holy duty, and God will own you for his children, his family and his Church here on earth; and in the world to come, he will crown you with eternal glory.

Dear Brethren of the Clergy and Laity,

Having spoken thus freely and sincerely, though very briefly, of your duties, it remains to speak of those which God has enabled me to perform since our last meeting. In an address of this nature, to mention my own embarrassments might want decorum, were it not necessary to state the cause of neglecting so great a portion of my Diocess.

Painful as it has been to my feelings to leave the north part of the state for two summers without an Episcopal visitation, yet my health, and the want of pecuniary means of travelling, not permitting it, I am sure of your forbearance from censure; and I hope, also, the Great Head of the Church will not record the omission as a sin against me.

On June 9th, the Sunday next succeeding the last Convention at Worthington, I admitted Messrs. John Hall and Rufus Murray, to the Holy Order of Deacons; and on the same day, at the same place, I administered the apostolic rite of confirmation to twelve persons. On the Wednesday following, viz. the 12th of June 1822, I admitted the Rev. Ezra B. Kellogg to the Holy Order of Priests, in St. Paul's Church, Chillicothe.

On the 15th, Saturday, I was at Portsmouth and performed divine service and preached in the evening. Next day, Sunday, read morning and evening prayers, preached two sermons and confirmed 6 persons. The sacraments of the Lord's supper and baptism also were administered.

On the 19th of June I was at Chillicothe and performed divine service and preached in the evening. Sunday, the 23d, at Worthington, and performed the ordinary duties. The 28th, on Allum creek, and performed the burial service. Sunday, the 30th, I was too much indisposed in bodily health to leave my dwelling.

July the 1st, though in ill health, I set off for the south.

July 2d, I preached and performed Divine service in Springfield, and the 3d, did the same at Dayton. Sunday, the 7th, I preached in Cincinnati three times.

Previously to my visiting the last mentioned place, I had received letters from the Trustees of Cincinnati College, signifying my election to the presidency: and now, finding that this appointment had not only been unanimous, but that it was urged on my acceptance with assurances of its being consistent with the performance of my episcopal duties, as far, and perhaps farther, than for the want of the means of travelling would otherwise be permitted, I thought proper to accept it. The kind treatment I have hitherto experienced, and the field opened to me by these means of being constantly useful to the rising generation, are circumstances which, though attended with some sacrifices, are calculated to afford agreeable prospects. The measure is at the disposal of a merciful Providence: I pray that it may be for good.

In returning to my family, then at Worthington, after spending the Sunday at Dayton, and performing morning and evening service and preaching twice, I took Troy and Piqua in my way, where I did the usual duties.—Here the prospects of the Church, though lately very flattering, are somewhat damped by the unexpected departure of the Rev. Spencer Wall. They seemed, however, not discouraged; and look forward with peculiar solicitude for the services of a pious missionary.

Sunday 21st. I was at Worthington; and the 20th at Delaware, performed duty morning and evening. Monday 29th, in the afternoon, I read prayers and preached at Berkshire, besides meeting the youth in the evening for *prayer and exhortation.*

Monday 23d. I pursued my journey, through almost an entire woods, to *Coshocton county.* Here, in Perry township, a few families had associated

together under the direction of the Rev. Mr. Morse, by the name of St Mttahew's Church. Their zeal in proceeding immediately, tho' under streightened circumstances, to the erection of a place for public worship deserves much praise. The building, though made with hewed logs, bid fair to unite a considerable degree of neatness with commodiousness and firmness: when it is considered that it is the effect of the personal labour of a handful of pious men, assisted only by the voluntary donation of a few persons in Zanesville in the articles of glass and nails, will, when finished furnish a theme of wonder and praise. God grant that this worthy example may be imitated by others in like,and more favourable,circumstances

In this parish I endeavoured to perform the duty imposed on me by our Heavenly Master, in visiting the sick, in prayers, and in preaching the word, from the 31st of July till the 4th of August, when I administered the Lord's Supper to 17, and confirmed 22 persons. Monday the 5th, in company with Mr. Trimble, I rode about 15 miles to Mill Creek township between the Tuscurawas and Whitewoman rivers. Here, the same day according to appointment previously sent, I preached, confirmed 9, and administered the Holy Communion. The same day rode 12 miles to Coshocton village, held service, and preached in the evening.

From Coshocton to Steubenville is 80 miles. Under a burning sun God enabled me to travel it in two days. The remainder of the week was spent in assisting the Rev. Mr. Morse in parochial duties. On the evening of the 10th, divine service was performed by Mr. Morse, and a sermon by myself.

Sunday the 11th, still at Steubenville—morning and evening service.—The Holy Communion was administered, fourteen persons confirmed, and one child baptized.

Monday 12th, at St. James, Cross Creek, the Holy Sacrament was administered, and five persons confirmed.

Tuesday 13th, at Mr. Finlay's, 10 miles from Cross Creek, confirmed one, and administered the Communion to between 20 and 30 persons.—From this till Saturday, I spent the time in St. Clairsville, when divine service was held and a sermon preached.

Sunday the 18th, I consecrated a neat and commodious building to the service of Almighty God in St. Clairsville, by the name of St. Thomas's Church. It is 50 feet by 40, built of brick, and neatly finished. The people of St. Clairsville, under the very laudable exertions of the Rev. Mr. Armstrong, who, though living in Virginia, officiates by letters missionary among them, deserve much praise for their zeal and liberality.—Few persons have done more with the like means. Would that their example, in this respect, were imitated. This is the second Church consecrated in the Episcopal Communion west of the mountains. After the service of consecration, the rite of confirmation was administered to ten, and the Holy Communion was celebrated.

Monday the 19th of August, in company with the Rev. Mr. Armstrong and others, I visited Morristown, preached, and baptized one child. The body of a small church is reared in this place, which, it is hoped, may be finished for consecration this fall. The pious exertions of a few in this place and neighborhood deserve much commendation. I sincerely pray that their liberality may be returned in heavenly blessings.

Wednesday 21st, I was in Monroe county, held divine service, and preached at Mr. Bryan's; same evening rode through the woods about 5 miles to visit a sick person, and, after prayers and exhortation, returned to Mr. Wendal's.

Next day, August 22d, I held divine service, and preached to a congregation gathered in the woods, and baptized one child.

Viewing the destitute condition of these interesting people, not only in respect of the means of religion, but those of common learning, I thought proper to engage Mr. Jno. M. Jones, a candidate for Holy Orders, as a Lay Reader andCatechist,to place himself among them,and to teach school. From his well known character for piety, from conversations had with him in person, and more especially from accounts by letter received from the people of his charge, I am fully persuaded he has done his duty faithfully, and been instrumental of much good to the church of the Redeemer. For this important service, I gave him to expect the sum (would it were more) of 50 dollars per annum, it being understood that the principal means of living would be afforded him by the persons; among whom he officiates.— From Monroe county I passed directly to Zanesville, where, on the 24th, Saturday, there was service and a sermon.

Sunday the 25th, assisted by the Rev. P.Chase, Jun., divine service was performed and sermons preached morning and evening. The same duties were performed on the Saturday following; the remainder of the week being employed in visiting the members of the parish.

Sunday 1st September, still at Zanesville. Two persons were confirmed and the Holy Communion administered—sermon and prayers both morning and evening. In the evening the Holy Sacrament was administered at the bed-side of a sick person. On Monday and Tuesday I returned to my then residence in Worthington.

My time from this period to the present has been divided between the duties of an ecclesiastical nature and those, which arose out of the appointment to the Presidency of Cincinnati College. In going to, and returning from, the commencement last September, I officiated at Springfield, Dayton, and Hamilton. The last mentioned place, 25 miles from Cincinnati, I have visited three times this spring; instituted a parish by the name of St. Matthew's, in which are eight communicants, three of whom I confirmed.

Having been called to Zanesville last February, by the very alarming sickness of my son, I had the great satisfaction of administering the Holy Supper again to the communicants of that parish; all the members of which seem now doubly dear to me, for their uncommon kindness shown their minister in the time of great distress.

Besides my duties to the youth in College since in Cincinnati, I have deemed it incumbent on me to assist the Rev. Mr. Johnston, whenever in my power, in whatever pertaineth to the administration of the word and sacraments.

I can not close this account of the year that is past, without thus publicly acknowledging the goodness of God in raising me twice, since I saw you, from very great and dangerous sickness. When to all expectation brought very near the eternal world, the divine hand was almost visible in detaining me. That this,my longer continuance among you,may be for our mutual good in this world, and eternal happiness in the next, I beg you to join your prayers with those of your affectionate Pastor.

By the foregoing statement, it may be seen that, in this diocess, during the last year, there have been confirmed eighty-seven persons. The number baptized, on my private record, is thirty-six. With the exception of one or two instances, I have noticed a considerable increase to the Holy communion and a growing zeal for religion. Many places, however, by reason of their remote and destitute condition, are more the subject of our prayers than of our congratulations.

As President of the Missionary Society, under your particular patronage, *I can state to you that* all the means, by writing and entreaty to such at *the eastward as I supposed* influential in sending proper clergymen to visit

and build up our vacant parishes, have been hitherto unavailing. With anguish of heart inexpressible, I have been forced to see the field of God's husbandry lie waste for the want of labourers. Had it not been for the extraordinary exertions of the fixed Presbyters, in seeking, all occasions, often to the great detriment of their own people, of travelling even in the most inclement seasons, in pursuit of the scattered sheep, the interest of the Church, in many places, must have expired. Two faithful itinerant missionaries; by the blessing of God, would have prevented much evil, over which we are now compelled to mourn in silence.

But instead of closing this address with the exhibition of the melancholy side of the picture before us, let us thank God for the mercies which remain. We are at unity and love among ourselves; we have faith in the Lord's goodness; we have a firm reliance on his power and grace; and we know that all things will work together for the good of those who love God. The holy scriptures, by the very laudable exertions of the Bible Societies, have spread wide among us. The divine seed is thus planted. May it take root downward and bear fruit upward. May the Great Lord of the harvest send forth labourers to inclose, to cherish, and to gather in what the Lord himself hath planted.

Convention adjourned till 4 o'clock.

The Convention assembled pursuant to adjournment.

The Rev. Samuel Johnston was, by ballot, elected Secretary of the Convention.

On motion, *Resolved*, That the rules of order, observed by this house, in their last annual convention, be now adopted.

Resolved, That the word *more*, in the second canon, be stricken out, and the word *two* inserted in its place, which will make it read thus: "It shall be the duty of every clergyman to attend all conventions of the diocess; and it shall be the duty of every parish to send *one* or *two* lay delegates."

Arory Buttles and Christopher Ripley appeared as delegates from St. John's Church, Worthington, exhibited a certificate, and took their seats.

The Clergy were called on for their reports, required by the 45th canon of the general convention, which were presented and read, and, as required by the said canon, inserted on the journals.

The Rev. Roger Searle reports to the Bishop as follows:

That during the warm season of the last year, his health did not admit of but very little ministerial services beyond the limits of the county in which he resides. But in the early part of the fall season, he was able to commence labors in different and distant parts of the north of Ohio. From that time to this, he has been almost constantly employed in the parishes previously organized; and besides the county of Huron, in missionary labors through all the counties of the Western Reserve. He has publicly celebrated the Holy Communion fourteen times. In St. John's Church, Liverpool, once; in Trinity Church, Brooklyn, once; in St. Paul's, Medina, three times; in St. Paul's, Norwalk, once; in St. James's, Boardman, twice; in Christ Church, Windsor, three times; and in St. Peter's, Ashtabula, twice. Also, being on his way to Columbus the winter past, he spent one Sunday in St. John's Church, Worthington, and administered the Communion.

Mr. Searle has also given the Communion to the sick in several instances with much apparent usefulness. The following will show the state of the several *parishes in the* north, as to the number of families and communicants:

St. John's Church, Liverpool; Trinity Church, Brooklyn; and St. J

Church, Medina. Aggregate number of families, 45.—Aggregate number of communicants, (suspended 1,) 57.—Baptisms, 5.—Marriages, 3.—Funerals, 1.

St. Peter's Church, Ashtabula; Christ Church, Windsor; St. James's Church, Boardman; and St. Paul's Church, Norwalk. Aggregate number of families, 105.—Communicants, 108.—Baptisms, 21.—Marriages, 1.

In most of these parishes great harmony prevails, and evident marks of increasing zeal for the promotion of *primitive piety.*

The Rev. Samuel Johnston reports to the Bishop as follows:

The congregation which I serve, has, within the past year, increased some in its numbers, and we are not without hopes in spiritual knowledge and practical godliness. Some care and pains have been taken to cultivate this portion of the Lord's vineyard. It has been hedged and pruned, and watered, and watched, with anxious solicitude; and our hearts are somewhat cheered with the prospect of fruit unto holiness.

Catechetical instruction has been attended to with *considerable* care; and the improvement and pious deportment of a portion of the children are such as to inspire the hope that they may ultimately become living members of the Church of Christ.

In the Sunday School attached to the church are many members who exhibit diligence in their tasks, and appear influenced by that, '*fear of the Lord which is the beginning of wisdom.*" To the teachers, our most sincere gratitude is due; and that heart must be a stranger to prayer, which cannot invoke the blessing of heaven upon persons, who, year after year, continue their unwearied exertions in this unostentatious labour of love. Their services may not attract the eye of the world, but "*God, who seeth in secret, will reward them openly.*" The Female Benevolent Society still continue to furnish the destitute scholars with clothing.

Since my residence in Cincinnati, it has been customary with us to convene weekly, in the winter season at private houses, and in the summer in the church, for the purposes of prayer and religious instruction. Experience has confirmed me in the opinion, that the measure is calculated to enlighten the understandings, warm the hearts, and increase the love and unity of God's people.

Since the last convention, I have officiated twice at Columbus, five times at Springfield, twice at Dayton, once at Hamilton, and once at Worthington.

Our Missionary Society still continues to preserve its benevolent objects in view; and its members long to hail the day when the Miami country shall be favored with an able and pious missionary, who, with the divine blessing, shall be instrumental in extending the boundaries of the church.

The following is from the Parish Records:

Christ Church, Cincinnati.

Families, 89.—Communicants, (last year, 45—removals, 5—suspended, 1—deaths, 2—additions, 17,) present number, 53.—Baptisms, 10.—Marriages, 5.—Funerals, 13.—Catechumens, 35.—Sunday School Scholars, 110.

The Rev. Mr. Morse reports to the Bishop as follows:

St. Paul's Church, Steubenville—Rev. Intrepid Morse, Minister.

Number of families, about 35: Communicants, (removed 7, died 2, added 7,) 48: Baptisms, (children 16, adult 1,) 17: Marriages, 2: Funerals, 5: Catechumens, 30.

St. James's Church, Cross Creek.

Number of families, about 30: Communicants, (removed 4, suspended 2, died 1, added 26,) 72: Baptisms, (children 15, adult 1,) 16: Funerals, 3: Catechumens, about 20.

During about twelve weeks missionary duty in various parts of the state, Mr. Morse performed divine service and preached sixty-three times, baptized thirty-five children and one adult, and attended two funerals.

The destitute condition of most of the places visited, is but too well known to the Bishop, from personal inspection, to need any additional illustration from one who visited them only in the character of a missionary, and that, too, for a brief space of time. Suffice it to say, that, in general, in the places which came under review, amid all their discouragements and privations, the members of our communion maintain, to a considerable degree, the life and power of Godliness; that their attachment to the faith once delivered to the saints, still continues; and their hope of aid from the general and diocesan missionary societies, is not yet extinguished, although in many instances it is become nearly allied to that "*hope deferred*" which "*maketh the heart sick.*"

The Rev. Ezra B. Kellogg reports to the Bishop as follows:

St. Paul's Church, Chillicothe.

Communicants, (added 6, removed 2,) 25: Baptisms, (infants,) 7: Marriages, 4: Funerals, 3.

All Saint's Church Portsmouth.

Communicants, (added 6,) 24: Baptisms, (adults 2, infants 6,) 8: Marriages, 1.

St. Phillip's Church, Circleville.

Families, 5: Communicants, 4: Baptisms, (adults 2, infants 3,) 5.

During the last year, I continued, till the first of April to officiate, as formerly, at Portsmouth and Circleville. Since that time, my labours have been principally confined to Chillicothe. The two former parishes are now destitute of regular ministrations. Could a faithful minister be stationed at Portsmouth, the members of our communion, at that place, under the divine blessing which has hitherto attended them would soon become a multitude. Divine services are performed among them every Sunday, by a lay reader, who deserves much praise for his zeal and assiduity.

At Chillicothe, the prospects of the Church are gradually brightening. Many are attached to her doctrines and worship. The seed, we hope, is duly planted and faithfully watered, and we look with confidence for the blessing of Him "*who giveth the increase.*"

The Rev Philander Chase, Jr. reports to the Bishop as follows:

That, agreeably to previous arrangements, he commenced his duties in Zanesville immediately after the session of the last Convention; his support being principally derived from a school. He continued in this duty, with little intermission, till the 27th January, 1823; when, being attacked with a violent hemorrhage of the lungs, he was unable to officiate till the latter part of April last. Since then, being partially restored to health, he has resumed his functions in Zanesville. He has, on occasional visits, preached several times in Worthington, Steubenville, &c.

With languid and feeble health, he yet hopes to be the means of some benefit to the congregation in which he is placed. Though our little Zion seems decayed and friendless, still a cheerful and confiding faith teaches to look forward to better days, when the slumbering shall be awakened, and the careless aroused; and we, ourselves, found to have received the out-pourings of the grace of God, by frequenting the fountain *whence*, and the channels *where*, it flows. Though strenuous and unremitted exertions, and many sacrifices, seem to be necessary, on the part of both clergy and people *now;* yet, perhaps, on that very account, the prospect is brighter *and the hope more sure,* of better things in the Zion of our God hereaf

Mr. Chase reports 5 baptisms, (one adult and 4 infants:) Marriages, 2: Funerals, 5.

The Rev. John Hall, (Deacon,) reports to the Bishop as follows:

Immediately after my admission to Holy Orders, at the close of the last annual Convention of this Diocess, I returned to the north of Ohio, where I have performed the following services:

Morning and evening prayers, and delivered sermons in St. Peter's, Ashtabula, thirty-one Sundays: in St. Paul's, Medina, four Sundays: in St. Paul's, Norwalk, two Sundays: in Trinity Church, Brooklyn, one Sunday: in Christ Church, Windsor, one Sunday: in St. James's Church, Boardman, one Sunday: in Salem, one Sunday: in Unionville, three Sundays. In addition to these services, I have, as far as possible, made family visits, and given catechetical and other instructions, as occasion required. I have, during the past year, delivered many occasional public lectures on week days and holy days; particularly in Lyme and Norwalk, Huron county; in Wellington, Lorrain county; in Unionville, Geauga county; in Harpersfield, Salem, Rome, and Windsor, Ashtabula county; in Youngstown, Trumbull county; and in Loudonville, Richland county. During the last year, I have baptized five adults and eleven children.

From the full conviction that it is the vineyard of the Lord, in which we labour, I humbly hope that my exertions, with those of my brethren in this Diocess, will be crowned with success. The Great Head of the Church will not fail to extend His fostering care over the vine which His own right hand hath planted. Although the cry for ministerial services is very great, yet the parts which are visited, present, with *few* exceptions, encouraging prospects. Religious and moral improvement gradually progress, indicating blessings on the past, and promising success to the future exertions and prayers for the prosperity of Zion.

Resolved, That the Convention now proceed to elect four clergymen and four laymen, as the standing committee for the ensuing year.

Whereupon, the following persons were elected:

CLERGY.

The Rev. Roger Searle,
Samuel Johnston,
Intrepid Morse,
Ezra B. Kellogg.

LAITY.

Noah M. Brunson, *Medina.*
Bazaleel Wells, *Steubenville.*
Edward Hallam, *Cincinnati.*
Levin Belt, *Chillicothe.*

Resolved, That as this Diocess is entitled to four trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, that this Convention proceed now to the election.

Whereupon the following persons were elected:

CLERGY.

Rev. Roger Searle,
Intrepid Morse.

LAITY.

Bezaleel Wells, *Steubenville*
William K. Bond, *Chillicothe.*

Messrs. Walter Thrall and Daniel C. Noble, from St. Phillip's Church, Circleville, presented certificates of their election, as lay delegates, and took their seats.

Adjourned for divine service; when the Rev. Intrepid Morse read prayers, and the Rev. B. Kellogg delivered a sermon.

THURSDAY, JUNE 5, 9 O'CLOCK, A. M.

The Convention assembled. Divine service by the Bishop.

Resolved, That the Rev. Intrepid Morse and Mr. Christopher Ripley, be a committee appointed to investigate the accounts of this Convention, and report those parishes that are in arrears for their proportion of expense in publishing the journals, &c.

Resolved, That there be a Treasurer elected for this Convention.

Whereupon EDWARD HALLAM was elected.

Resolved, That the following canons be adopted:

1st. *Concerning persons ineligible to a seat in convention.*

No person displaced from the ministry or while suspended from the exercise of the functions of the same: No excommunicate person; nor any one while under a suspension from the privilege of the Holy Communion, shall take a seat in the Convention of the Protestant Episcopal Church of the Diocess of Ohio, from and after the passage of this canon.

2d. *Concerning reading clerks or lay readers.*

Whereas reading clerks, or lay readers, are no otherwise recognized by the church, than as persons permitted, in the absence of ordained ministers, to read the prayers, lessons of the holy scriptures, and approved sermons, in strict conformity to the rubrics and canons of the church: and, whereas, they should be exemplary and godly persons, and as such, ought to be well known and approved by the ecclesiastical authority; it is hereby declared, that no person elected or nominated by any congregation or vestry, shall be considered as authorised to perform the duties above named, till he shall have been approved and appointed thereto by the Bishop of the Diocess; or in case of any vacancy, by the President of the Standing Committee.

The Convention adjourned, for divine service, till 4 o'clock.

Prayers by the Rev. S. Johnston, and a sermon by the Rev. R. Searle. The Right Rev. the Bishop, admitted Mr. JOHN M. JONES, of Beaver township, Guernsey county, to the Holy Order of Deacons, and administered the Holy Communion.

The Convention assembled pursuant to adjournment.

The committee appointed to examine the state of the accounts due from parishes for the publication of the Journals, &c., presented the following report:

NAMES.	Paid 1821	Paid 1822	Paid 1823	Amt. of tax for 1821 1822, 1823
Christ Church, Cincinnati	5	5	5	15
St. Matthew's Church, Hamitton, taxed for 1823,				2
St. Paul's Church, Medina			6	6
S. Peter's Church, Delaware	2	2	2	6
Trinity Church, Columbus				6
Grace Church, Berkshire	2	2	2	6
St. Peter's Church, Morristown	2	2	2	6
St. James' Church, Zanesville	4	4	4	12
St. Paul's Church, Chillicothe		5	5	15
Christ Church, Beaver, Guernsey county				6
St. John's Church, Worthington		10		15
St. Phillip's Church, Circleville		2	2	6
St. John's Church, Liverpool				6
Trinity Church, Brooklyn				6
St. Paul's Church, Steubenville	5	5	5	15
St. James Church, Cross Creek	2	2	2	6
St. Peter's Church, Astabula	2	2	2	6
St. Paul's Church, Norwalk				4
St. James' Church, Boardman,		2		6
Christ Church, Windsor				6
All Saints Church, Portsmouth	2	2		6
St. Thomas' Church, St. Clairsville				12
St. Thomas' Church, Dayton				9
St. Matthews' Church { Mill creek, Cosh. co. formed 1821				4
St. Luke's Church, Perry, Cosh. co. formed 1821				4
	26	45	39	191

The committee find, that twenty-three dollars and twelve and a half cents, are still due from the Convention for printing the Journals for and previous to eighteen hundred and twenty-one; and four dollars and sixty-nine cents for printing the Journals of eighteen hundred and twenty-two.

INTREPID MORSE,
CHRISTOPHER RIPLEY.

Resolved, That the following sums be deducted from the charges against the parishes respectively annexed:

St. John's, Liverpool, 4 dollars; Trinity, Brooklyn, 4 do.; Christ, Windsor, 2 do.; St. Thomas, St. Clairsville, 2 do.

Resolved, That the following parishes be entirely excused from the charges against them:

Christ Church, Beaver; St. Thomas do., Dayton; St. Matthew's do., Mill Creek, Cosh. co.; St. Luke's, Perry, Cosh. co.

Resolved, That the committee appointed to investigate the accounts of the Convention, be directed to pay over twenty-five dollars of the funds now in their hands, to the Treasurer, for the purpose of printing the Journals of the present Convention, and that they apply what funds may be on hand, after further collections, to liquidate former arrearages.

Resolved as the sense of this Convention, that their thanks are due to the inhabi-

tants of Worthington, for their kindness and uniform hospitality, to the members thereof.

Resolved, That the next annual meeting of this convention be held in St. Paul's Church, in the town of Chillicothe.

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church in the State of Ohio, and President of the Convention.

SAMUEL JOHNSTON, *Secretary.*

*** On Sunday, the 8th inst. in St. Paul's Church, Chillicothe, the Rev. Philander Chase, jun. minister of St. James's Church, Zanesville, was admitted to the holy order of Priests; and on Sunday, the 29th inst. in Christ Church, Cincinnati, Mr. James A. Fox, of Pinkneyville, Miss. was admitted to the holy order of Deacons, by the Right Rev. Bishop Chase.

APPENDIX—NO. I.

RELATIVE TO THE MISSIONARY SOCIETY;

Omitted in the Journal of 1822.

the life members of the *Protestant Episcopal Missionary Society*, within, and for, the Diocese of Ohio.

Right Rev. PHILANDER CHASE,	$12, paid.
HENRY BRUSH,	12, paid.

Members who pay annually one dollar.

NAMES.	PLACES OF RESIDENCE.	Time of becoming members.	Paid 1821	Paid 1822	Paid 1823
Hammond,	Cincinnati	1821	1		
l Wells	Steubenville		1		
Johnston	Cincinnati		1	1	1
ı Osborne	Cincinnati		1		
l Morse	Steubenville		1	1	1
ıearle	Medina		1	1	1
lurray	Western Reserve		1	1	
H. Crane	Dayton				
L. Collin	Steubenville		1		1
ıll	Ashtabula		1	1	1
er Chase, jun.	Zanesville		1	1	
Gunn	Portsmouth		1		
oker	Worthington		1		
trong	Sunbury		1		
ıiswold	Worthington		1	1	1
. Barker	Worthington			1	1
ı Little	Delaware	1822		1	1
Vebb.	Delaware			1	
Jamison				1	
Ioward				1	
ıpalding				1	
ı Walker, jr.				1	
wold				1	
Burr				1	
ı Smith				1	
. Jones	Beaver	1823			1
les	Worthington				1
›her Ripley	Worthington				1
Beatty	Steubenville				1
'anner	Canfield				1
ı R. Dickinson	Steubenville				1
Hammond	Guernsey				1
Jones	Hamilton				1
A. Fox	Pinckneyville, Miss.				1
Thrall	Circleville				
. Doan	do.	1821			
Morgan	do.	1821			

Names of the Members of Societies auxiliary to the Protestant Episcopal Missionary Society, within and for the Diocess of Ohio.

St. Paul's Chillicothe,—Members by paying one dollar.

E. B. Kellogg,	1 00	J. W. Collet,*		J. Woodbridge,	1 00
Levin Belt,	1 00	W. S. Porter,*		E. P. Kendrick,	1 00
Daniel Steinhor,	1 00	Thomas James,*		Henry Jack,	1 00
J. Woodbridge,	1 00	Edward King,*		Peter Leister,	1 00
Wm. K. Bond,	1 00	Robert Kerchival,	1 00	Ira Delano,	1 00
J. S. Swearingen,	1 00	D. B. Macomb,	1 00	Benjamin Eaton,	1 00
MatthiasHufnaugle,	1 00	The names thus * marked are unpaid.			

Female Auxiliary Society of St. Pauls, Chillicothe, names unknown, forwarded twenty-three dollars.

Episcopal Church at Piqua, by paying one dollar.

N. Greenham,	John C. Lest,	John Johnston,
Wm. R. Barrington,	Joseph Sage,	John D. Howe,
John McCorkle,	William Johnston,	John C. Ferrall.

Episcopal Missionary Society at Springfield, Clark county, forwarded thirtee dollars, without the names.*

Episcopal Missionary at Troy, by paying one dollar.

Hezekiah H. Reed,	David Williamson,	Asa Coleman,
Asa Mayo,	Henry Boose,	Fielding Lowry.
Cornelius Westfall,	Benjamin Overfield,	

Auxiliary Society of Christ Church, Cincinnati, by paying fifty cents.

Thomas Jenifer Adams,	Wm. S. Johnston,	Ethan Stone,
John Stinson,	Daniel P. Robbins,	Andrew Mack,
Samuel Johnston,	Thomas Osborne,	John P. Foote,
Edward Hallam,	Elijah Hayward,	Thomas Burley,
James M. Mason,	Luman Watson,	James Tallant.
John Jolley,	Edmund C. Smith,	Samuel Scott,
Richard Fosdick,	Wm. Brown,	Martin Hill,
B. E. Bliss,	John R. Wilmer,	——— Fearing,
N. M. Whittemore,	Joseph Cowdin,	P. S. Symmes.

Twenty-seven members, each 50 cents, - - - -	13 50
Collection in Church, - - - - - -	11 66
	$25 16
All Saints Parish, Portsmouth, forwarded, (names unknown,) -	$13 00
From Brooklyn, Cuyahoga county, by Col. Barber, - - - -	5 00
From St. Peter's Church, Morristown, - - - - - - -	4 00
From Gov. Meigs and others, - - - - - - - - -	6 00

Grace Church, Berkshire, subscription from sundry individuals:

David Prince,	$12 00	Thomas Brown,	1 00	P. Chase, jun.	2 00
Ichabod Plumb,	4 00	Wm. Ramsdall,	3 00	A Friend,	1 00
Selah Skelton,	4 00	Julia Strong,	1 00	Sophronia Prince,	1 00
Joseph Prince,	4 00	Eliza Strong,	50	Alwood Smith,	50
Aaron Strong,	3 00	Abby Skelton,	50	Elias Adams,	50
Lawrence Myers,	1 00	Minerva Brown,	50	William Smith,	3 00
David T. Sherman,	2 00	Polly Skelton,	50		

Whole amount, $45

St. Peter's Church, Delaware.

J. L. Webb,	$ 15 00	M. D. Pettibone,	3 00	John Minter, jun.	1 00
Wm. Little,	15 00	E. Griswold, jun.	2 00	Rutherford Hays,	2 00
Solomon Smith,	5 00	Benjamin Powers,	1 00	Asahel Welch,	1 00
Robert Jamison,	5 00	Hez. Kilbourn,	3 00	Chester Griswold,	3 00
Noah Spalding,	5 00	David E. Jones,	1 00	Moses Byxbee, jr.	3 00
Caleb Howard,	3 00	Ralph Dildine,	1 00	Walter Watkins,	1 00

Whole amount, $ 72 00

To be paid whenever a missionary shall be employed in this and the neighboring parishes.

Forwarded to Missionary Society for 1823, *Christ Church, Cincinnati:*

	cts.		cts.		cts.
Samuel Johnston,	50	Edward Hallam,	50	James M. Mason,	50
Luman Watson,	50	H. Rockey,	50	Thomas J. Adams,	50
Joseph Cowdin,	50	John R. Wilmer,	50	G. Yeatman,	37
Wm. Brown,	50	E. C. Smith,	50	John Stinson,	50
John P. Foote,	50	J. G. Worthington,	50	Wm. S. Johnston,	50

	7 37
Collection in Church, - - - - - - - - - -	10 63
	$ 18 00
Forwarded by the Ladies of St. Pauls, Chillicothe, - -	10 50
Forwarded by the Ladies of All Saints, Portsmouth, - - -	10 00

PROCEEDINGS OF THE MISSIONARY SOCIETY.

June 5, 1823.

This being the day appointed by the Convention, for the anniversary meeting of the "Protestant Episcopal Missionary Society, within and for the State of Ohio," the members thereof assembled in the College Edifice, at Worthington, during the recess of the Convention. Divine Service was performed, after which, a quorum being present, the Society proceeded to business.

The President stated what measures had been pursued by himself during the past year, in relation to the Society.*

Resolved, That the President draw on the Treasurer for Fifty Dollars, in favor of Mr. John M. Jones, for his services in Monroe county.*

Resolved, that the order by the President on the treasurer, in favour of the Rev. Mr. Searle, for fifty dollars, be placed to the debit of the Society.

Resolved, that the Rev. Mr. Searle receive eighty-three dollars, in addition to what he has already received for missionary services.

Resolved, that the Rev. Mr. Hall receive for missionary labours within the last year, one hundred and thirty-three dollars.

Resolved, that whenever the Rev. Rufus Murray shall present a satisfactory report of his missionary services for the year past, to the Bishop, the latter be authorized to draw an order in his favour on the treasurer, for thirty-three dollars.

The rest of the Clergy gave an account of their missionary services: and when required to state what compensation they demanded, declined receiving any.

The Society adjourned sine die.

*See 12th page of the Journals.

4 O'CLOCK, P. M.

Members assembled by request of the President. The following persons were chosen managers:—The Rev. Roger Searle, Rev. S. Johnston, Rev. J. Morse, Rev. E. B. Kellogg, P. Chase, jun. Rev. John Hall, B. Wells, H. Brush, Wm. Little, A. Butles, Robert Jones, and C. Ripley.

The managers then proceeded to elect, from their own number, the officers required by the 6th article of the constitution; whereupon the following persons were duly chosen, viz:

Rev. Roger Searle, *Vice President*,
Samuel Johnston, *Recording Secretary*,
J. B. Kellogg, *Corresponding Secretary*,
Mr. Wm. Little, *Treasurer*.

Adjourned till after divine service.

The Society met pursuant to adjournment.

Resolved, that this society appoint the Rev. Philander Chase, jun. to cross the Atlantic, with proper credentials, for the purpose of soliciting aid in Great Britain, for the support of the Protestant Episcopal Church in the Diocess of Ohio: and that he be allowed five hundred dollars for his expenses.

Resolved, that the Rt. Rev. the Bishop be respectfully requested to furnish the proper credentials, and also to furnish an address, setting forth our condition, our wants, and our prayers, to the Rt. Rev. the Bishops, Clergy, and members of the Church of England.

Resolved, that the minister of every parish, and the President or presiding officer of every Auxiliary Society, and every person procuring subscribers to the parent Missionary Society of this Diocess, be requested, annually at the anniversary meeting, to furnish the Recording Secretary thereof, with the names of all persons belonging to the parent society, and the constitutions of all auxiliary societies, and names of persons belonging to them, over which they preside, or for which they procure subscribers.

The Managers of the Missionary Society, in consequence of the sickness of the late Recording Secretary, and the partial indisposition of their Treasurer, connected with some unavoidable circumstances, are unable to present any formal report: they however cannot forbear to remark, that they feel a peculiar solicitude that the institution should sustain a character consistent with the means of the members belonging to *our communion*. Nor is this anxiety any wise lessened, when we contemplate the extensive field of usefulness, to the heralds of the cross, in this destitute region, where our little flocks are scattered as sheep having no shepherd. Wherever there can be a society formed, as an auxiliary to the Parent Institution, however humble the means, let the benevolent work commence.

We should do injustice to our feelings to suppose for a moment, that wherever a missionary association within the past year, has been formed, that it will suffer, for want of personal exertions to promote the object for which it was designed. Let every heart, and every hand, be engaged in this good cause.

A few years since, the church had no regular organization; but by the providential care of her Divine Head, she has been established, and is now gradually increasing in usefulness and strength; advancing "to the battle of the Lord against the mighty." We verily believe that no sincere Episcopalian can look back upon the formation and successful progress of the church, as represented in the concise view of our Journals, without lively gratitude to the "Chief Shepherd and Bishop of souls." Who, after contrasting the past with the present, will not, in looking forward to the future, wish to renew his strength? Who will not present his humble supplications to the Fountain of Mercy, that these western wilds, which once resounded with the savage war-whoop, may soon more extensively be cheered with the sound of the *gospel of peace*, and the hallelujahs of the redeemed?

If during the past year we have experienced heavy domestic affliction

if we have had to endure many trials, and some of us laborious exertions, for the extension of truth; if we have been painfully disappointed in our reasonable expectations of missionaries from the East; if we have lamented over the careless, the ungodly, and the hypocritical, spreading their baneful examples; if we reflect that many thousands have neglected to improve the means of grace; yet many occurrences of an opposite nature incite us to declare, "hitherto the Lord hath helped us." It is a mercy of no ordinary character, that our zeal increases with our numbers; that many of our infant churches, destitute of the regular ministrations of the word, still have hopes, that ere long the messengers of truth may be seen and heard among them; that harmony in council and unity in effort exist among our clergy and laity, and one sentiment only pervades the whole. It is gratifying that wheresoever the Evangelist has traversed our Diocess, he has been hailed as the messenger of glad tidings. Bearing in his credentials the authority of his Divine Master, proclaiming peace and good will towards men, he has every where been welcomed with joy. Though long deferred, the hope still cheers us, that the time is not far distant when others will hear us mingle our cries with the angel of Macedon, "*Come over and help us.*" But to make these our hopes successful, we must remember who it is that hath the hearts of all men in his hand. To Him, therefore, let us pray with increasing fervor, that faithful ministers of Jesus Christ may be sent among us, who shall assist in pulling down the strong holds of Satan, and building up the walls of Zion.

A never failing trust that God will protect his church, inclines us to believe that his Holy Spirit will influence the hearts of some, *even here*; and give them means to prepare for the sacred office. If from other fountains we can draw no water, who can tell that God will not be gracious unto us, and cause, *even here, in the wilderness*, some humble stream to flow, to make glad his Zion, his own city. To this effect he will *hear our prayer*, if with faith and constancy we let *our cry come into Him.*

(Signed) PHILANDER CHASE, President.

ATTEST—SAMUEL JOHNSTON, Sec'y.

☞ It is earnestly requested that those parishes, who have not forwarded the amount due, from their Missionary Associations, for 1823, to the parent institution, be pleased to transmit them to Mr. *William Little*, the Treasurer, at Delaware.

Treasurer's account for Journals of 1823.

Cash paid Mr. Th. Wilson for printing 530 copies, and stitching,	$23 00
Cash received per Rev. Mr. Johnston,	25 00
Due the Convention,	$2 00

June 28, 1823. E. HALLAM.

Note by the Editor.

During the printing of these Journals, information was received through the medium of the Rev. Geo. Boyd, of Philadelphia, that the sum of 170 dollars, a donation for the benefit of the Episcopal Missionary Society of Ohio, from four ladies of Charleston, South Carolina, awaited his order.—The ladies mentioned, were Mrs. DEHON, Mrs. RUSSEL, Mrs. GREGORIE, and Mrs. MIDDLETON; to whom the Bishop in this manner begs leave, in the name of the Society, to return his most grateful acknowledgments.

T. Wilson, print.—Cincinnati.

Ohio P. Episcopal
Vol 2

JOURNAL

OF THE

PROCEEDINGS

OF

THE SEVENTH ANNUAL

CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN

THE STATE OF OHIO;

HELD IN

St. Paul's, Chillicothe,

NOVEMBER 3d, 4th and 5th,

1824.

THE NEW YORK PUBLIC LIBRARY
P 32758
ASTOR, LENOX AND TILDEN FOUNDATIONS.
1909.

CINCINNATI:
Looker & Reynolds, Printers.
:::::::
1824.

A

LIST OF THE CLERGY

BELONGING TO THE

DIOCESE OF OHIO.

The Right Rev. PHILANDER CHASE, Bishop of the Diocese, residing at present in Worthington.

PRESBYTERS.

Rev. *John Armstrong*, residing in Wheeling, Virginia, but officiating a part of his time in St. Thomas' Church, St. Clairsville.

—— *Joseph Doddridge*, Missionary.

—— *John Hall*, Minister of St. Peter's Church, Ashtabula.

—— *Samuel Johnston*, Minister of Christ Church, Cincinnati.

—— *Ezra B. Kellogg*, Minister of St. Paul's Church, Chillicothe, and All Saints, Portsmouth.

—— *Intrepid Morse*, Minister of St. Paul's Church, Steubenville, and St. James', Cross Creek.

—— *Roger Searle*, Minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

LAY DELEGATES, who attended the Convention.

Aaron Kinney, *Samuel Gunn*, } All Saints' Church, Portsmouth.

Rensselaer W. Cowles, *George H. Griswold*, } St. John's Church, Worthington.

William Little, *Caleb Howard*, } St. Peter's Church, Delaware.

William Key Bond, *Henry Brush*, } St Paul's Church, Chillicothe.

David Neiswanger, *George Roe*, } St. Thomas' Church, St. Clairsville.

Trial Tanner, St. James' Church, Boardman.

John Matthews, St. James' Church, Zanesville.
William Sparrow, St. Matthew's Church, Hamilton.
Bezaleel Wells, *George Chapman*, } St. Paul's Church, Steubenville,
Edward Roe, St. Peter's Church, Morristown.
Charles Hammond, Christ Church, Cincinnati.
Chauncey Barker, *Ozias Burr*, } St. John's Church, Liverpool.
John Johnston, St. James' Church, Piqua.
Avory Buttles, *Joseph L. Webb*, } St. Paul's Church, Medina.
Daniel Dunlavy, St. James' Church, Cross Creek.
David Prince, Grace Church, Berkshire.

JOURNAL.

Chillicothe, Wednesday, November 3, 1824.

This being the place agreed on, by the Protestant Episcopal Church of the Diocese of Ohio, for the convention of the same, the Bishop having appointed the time, the clerical and lay delegates generally attended at 10 o'clock, A. M. in St. Paul's Church.

Divine service was conducted by the Right Rev. Bishop Chase [Lessons, Isaiah lx. Romans xii. Psalms selected xxvii. and cxviii. Psalm sung lxxxv. and 29th Hymn] and after the administration of the rite of confirmation, and the sacrament of the Lord's supper, the Bishop took the Chair: The Secretary of the last convention then read over the list of the Clergy, and the following answered to their names, and took their seats:—

The Right Rev. PHILANDER CHASE, Bishop of the Diocese, and President of the Convention:

The Rev. *Samuel Johnston*, Minister of Christ Church, Cincinnati: The Rev. *Ezra B. Kellogg*, Minister of St. Paul's Church, Chillicothe: The Rev. *Intrepid Morse*, Minister of St. Paul's Church, Steubenville, and St. James' Church, Cross creek: The Rev. *Roger Searle*, Minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

The following Lay Delegates presented certificates of their respective appointments, and took their seats:—

From St. Peter's Church, Delaware, *William Little* and *Caleb Howard;* from St. Paul's Church, Chillicothe, *William Key Bond* and *Henry Brush;* St. Thomas' Church, St. Clairsville, *David Neiswanger* and *George Roe;* St. James' Church, Boardman, *Trial Tanner;* St. Matthew's Church, Hamilton, *William Sparrow;* All Saints' Church, Portsmouth, *Samuel Gunn* and *Aaron Kinney;* St. Paul's Church, Steubenville, *Bezaleel Wells* and *George Chapman;* St. Peter's Church, Morristown, *Edward Roe;* Christ Church, Cincinnati, *Charles Hammond;* St. John's Church, Liverpool, *Chauncey Barker* and *Ozias Burr;* St. James' Church, Piqua, *John Johnston;* St. Paul's Church, Medina, *Arory Buttles* and *Joseph L. Webb;* St. James Church, Cross creek, *Daniel Dunlavy;* Grace Church, Berkshire, *David Prince;* St. John's Church, Worthington, *Rensselaer W. Cowles* and *George H. Griswold.*

Agreeably to the 45th Canon of the General Convention of 1808, "providing for an accurate view of the state of the Church from time to time," the Right Rev. Bishop Chase delivered the following

ADDRESS.

BRETHREN—

THIS, the Seventh Annual Convention of the Diocese of Ohio, should, by rule, have met in June last. The consideration, however, that it might be out of my power *then* to attend, induced the clergy to sign a memorial that the time of meeting might be postponed till after my journey to England.

I arrived in New-York on the 29th day of August last, and lost no time in fixing on this, the earliest day in my power, for your assembling in this town, the place designated by a vote of the last convention for our next meeting. And most happy am I, notwithstanding the shortness of time, and the great distance at which many of you live, to see so numerous and respectable an assembly. The first and best feelings of my heart are those of gratitude to God, that after so long an absence from my spiritual charge, and after having met, during that absence, with so many

and great difficulties, I am permitted to see your faces once more. On this, the most joyful occasion and happiest day of my life, I would bless the Lord with the best powers of my soul, and call upon "all that is within me to praise His holy name."

Let it not, however, be supposed that this exultation argues insensibility, or that it is inconsistent with those feelings which, as a *Father*, I ought to entertain for my Sons, as well in the Church as in nature. The Rev. JOHN M. JONES, whom I ordained last Convention in Worthington, departed this life before I left the Diocese. The death of my much beloved son, PHILANDER CHASE, Jun. whom I ordained to the Priest's office in this Church, the Sunday following our last Convention, was communicated to me by the Right Rev. BISHOP BOWEN, of South Carolina, into whose Diocese he had retreated for the winter, to prolong, if possible, his life.

These providential afflictions are, no doubt, deeply felt by you all, who love our infant Zion, more especially by those of our brethren in Monroe county, and at Zanesville, to whom these very interesting servants of our Lord and Master last ministered. By me, also, these dispensations of God's holy Providence, have been deeply felt; conscious that not only in one of them I had lost a son, but in both I had been deprived of nearly one third part of the labourers whom God had given us to build up His kingdom in the wilderness. I have mourned indeed. Even now, to see my son's seat and that of good Mr. Jones empty here in the Convention, where, at best, our numbers have ever been so few, nature feels, and has reason much to feel, what language cannot tell. They are now no longer with us—God hath taken them from us.—But before He did so, we have the best reason to believe that He had so well prepared them by His heavenly grace, as that they exchanged the pains and trials of the wilderness for the joys of the heavenly Canaan; that the Jordan of death was by them passed in safety; and that they are now, when not engaged in ministering to the Church militant, drinking from living fountains which they digged not; tasting of the fruits from trees which they planted not; yea, now joining in the song of the Lamb in that Temple made without hands, whose walls are Salvation, and whose gates are praise. And shall not nature's complaining voice, though ever so importunate, be hushed in the bosom of such love as God hath thus manifested to them, and through them to us, their surviving relatives and friends? Yea, when such men die, those who, like them, believe, do, and must rejoice. Faith triumphs over the corruption of the grave. "Our Lord has risen from the dead, and become the first fruits of them that sleep; and at his second coming the corruptible bodies of those who sleep in him shall rise, and be made like unto his glorious Body, according to the mighty working whereby he is

able to subdue all things unto himself." Thus are our greatest afflictions converted into subjects of praise to HIM who doth all things well. We are not with those who mourn without hope; and our joy is *then* at the highest, when we believe our departed friends exchange a life of pain for an immortality of bliss—the Church militant for the Church triumphant.

The heart is sometimes filled with various emotions, which to express in appropriate language is extremely difficult. When uncommon circumstances of a mingled character, at once afflictive and cheering, press upon the mind, they often impose a restraint and an embarrassment which we know not how to surmount. I feel this to be my present condition.

Our tears, shed over the early graves of departed worth, are scarcely washed away by the lenient hand of our holy faith, when another subject of a most interesting nature presses upon our consideration; that of a Seminary for the education of young men to supply a clergy for this Diocese. This also, in its history is connected with much of painful, and much of consoling reflection.

When we last met in the Convention, it is well remembered that the destitute condition of our parishes filled our hearts with sorrow, and engaged our minds in the most earnest consultations. We had for years looked in vain to the old settlements for missionaries—none were obtained. The necessity, therefore, of establishing a Seminary among ourselves, was obvious to all; but the means were not in our power. So hopeless were our prospects in this respect, that had we proceeded formally to establish an Institution on paper, we might justly have been derided, as men dreaming awake and laying the ideal foundation of a baseless fabrick.

Although these considerations restrained us from the adoption of any formal plan in the Convention, there were some, who, notwithstanding the gloom which surrounded us, cherished a strong, though humble hope, that God would be gracious to us, and, in His own good time, open a channel through which means might be obtained.

Our Missionary Society, which convened upon the adjournment of the Convention, was originally constituted for the purpose of supplying, in some measure, the calls of our congregations for ministers. Upon opening the meeting of this Society our prayers were offered to God for a blessing on our humble efforts; and we may well hope he heard us in heaven, his dwelling place, and mercifully forgave our manifold sins; for he directed our hearts and minds to the only source from whence relief could be obtained.

An apparently trivial incident had suggested to us that when the fountains in our own country were dried up, or insufficient;

when a famine of the means to sustain our church threatened us with desolation, there was a blessed land to which a man of God might fly;—a land in which, though continually munificent to all, the barrel of meal, and the cruse of oil had never failed.

To this land were we directed; and to this land our Missionary Society resolved to send a Messenger, and make known our wants. The circumstances which prevented the person appointed, from proceeding on the mission, and my own determination to supply his place, are well known to you all; as also the unexpected objections urged against the measure by many of our eastern brethren, and the obstructions and difficulties thrown in our way. But of these I will not speak further: they are passed; they have been happily surmounted; the errors in which they were founded have been dissipated; and I trust we shall no longer remember them, except as chastening afflictions permitted only for our spiritual good.

When a resolution is once formed, evidently in accordance with the word of God, and sustained by a consciousness of divine direction, it is no subject of regret that the efforts to carry it into execution are surrounded with apparent difficulties. It makes us feel our dependence to be on God alone; and, when crowned with success, it makes the glory more conspicuously His. We have many examples of this in Holy Scriptures. David went not forth to fight Goliah clad in the armour of Saul, nor bearing his sword, or his spear. The armour of faith, the shepherd's sling, and a stone from the brook, were abundantly sufficient, when directed by the God of Israel, to destroy his enemy and work salvation to his people. Gideon, with a few, discomfited an host more surely than he would have done with many. Jonathan and his armour bearer, confiding in the power of God, put to flight an army of aliens. And a few loaves and small fishes were enough, in the hands of the Lord, to feed five thousand.

With this simple and undisguised dependence on God, was the mission to Old England undertaken; and most signally has our trust in Him been crowned with success. That great and generous people, from whom the most of us derive our origin, and who are spreading the Gospel throughout the world, received your messenger with kindness, heard the story of your wants with compassion, investigated your plans with candour, examined carefully the objections urged against you, and finally determined in your favour and munificently contributed to your relief.

My powers are not equal to an enumeration of all the instances of kindness, which were showered upon me: far less is it within the reach of my abilities to give a full estimate of that *Fellowship*, which in the bonds of our common Church, accompanied the rich gifts to our infant western Zion. Very pleasant, however, is the recollection thereof; their memory is embalmed in my heart;

and it is a delight more than a duty thus officially to acknowledge them. Never was benevolence more disinterested: never was christian zeal more active. Delicacy as well as generosity was the characteristic of our benefactors. The task of solicitation being assumed by the most respectable characters, the rich feasts of intellectual intercourse and christian courteousness, were every where spread before me. I deny to myself the pleasure of pronouncing, and to you that of hearing the names of our benefactors in this address, because I cannot, without offending their delicacy, speak of them as my heart prompts and they deserve.

Wherever I went, one continued succession of hospitality, beneficence, and christian communion cheered my heart and elevated my opinion of my fellow men. God is merciful unto me thought I, in giving me grace in the eyes of this people, whose God is the Lord, and whose kindness to me is the fruit of the gospel of peace.

The hand of Divine Providence seemed visible in disposing and directing all things to promote our object, and to bless our efforts. Before our own thoughts had been directed to England for assistance, our existence as a diocese, our labours and our necessities were known to some, and had excited towards us feelings of kindness and sympathy. I brought with me from England a rich and well wrought set of Communion Plate for the chapel of our intended Seminary, on the chief piece of which is the following inscription:

"A FLAGON, TWO CHALICES, TWO PATENS, AND COLLECTING PLATE,

THIS COMMUNION PLATE

WAS PURCHASED WITH A SUM OF MONEY WHICH THE LATE

JOHN BOWDLER, Esq.

OF ELTHAM IN KENT, ENGLAND,

APPROPRIATED TO THE USE OF THE

RIGHT REV. PHILANDER CHASE, D. D. BISHOP OF OHIO;

AND WAS, BY THE BISHOP'S DESIRE,

DEDICATED FOREVER TO THE SERVICE OF THIS CHAPEL.

A. D. 1824."

John Bowdler, Esquire, whose name is thus connected with our infant Seminary, and whose memory we shall ever cherish with gratitude, died some months before my arrival in England. Previously to this event, the Rev. Dr. Jarvis, of Boston, had communicated to the Scotish Bishops an account of our newly formed Diocese, and of its interesting condition.

This information Mr. Bowdler received through the Scotish Bishops, while on his death bed; and was thus moved to leave

behind him a memorial of his regard for the church in the wilderness. I am induced to mention this one of many instances of providential interposition in our favour, because the liberal donor having departed to receive his full reward, can be named without offence.

The amount of donations, I had reason to believe, before I left England, nearly equalled $20,000. This may not be exclusive of expences and specific liberalities. Among the latter are the set of plate for the Holy Communion already alluded to; and another set of smaller size for the use of the Bishop and his successors, presented to him by a select number of his most affectionate friends.

The stereotype plates for the Common Prayer book, were nearly finished before I left London. The value of the books contributed is not exactly known; their number, before I returned, was about five hundred.

That interesting part of our plan, through which so much good is anticipated, the design of having a printing press attached to our Seminary, met with such general and cordial approbation in England, that separate funds for it also were set on foot. And though the amount of each subscription was limited to a guinea, yet a generous anxiety to subscribe, made the sum, in a few weeks, nearly equal to our wants.

I had determined to follow the advice of some of my most sincere and judicious friends in England, to remain there until our object should have been fully accomplished, but mature reflection convinced us that the good to be obtained by remaining abroad was evidently less than the evil to our diocese at home. My thoughts were upon you, my dear Brethren, and the scattered and languishing Congregations which you represent. Many assurances, however, were most kindly afforded me before I left that country, that our cause should not suffer by my departure. "Though," said they, "you are obliged to leave us thus early to assemble your convention and to obtain your incorporating act, yet your friends, who are many, will not suffer your attention to the immediate and pressing wants of your diocese to operate to the detriment of the Ohio Fund. You shall have our prayers always, and to these we will add our exertions in your favour. Let your own people do but their duty, and our endeavours will not be wanting." These most animating assurances were given, before I left England. Since my return they have been renewed to the same effect, in the most obliging manner, and by the best of persons.

The avails of the subscriptions in England, are deposited in the hands of Trustees, the Right Honourable Lords Kenyon and Gambier, the Rev. Dr. Gaskin, and Henry Hoare, Esq. and not to be drawn for, but upon certain conditions and by the pro-

per authorities. What these are, you will perceive, by attending to the deed of donation, dated London, 27th November, 1823, which I shall lay before the Convention.

By that instrument it may be seen how foreign from my mind it has ever been to create any division in our Church, by making our Institution in any way independent of the constitutional and canonical authorities. To the superintending control of the General Convention and House of Bishops, all our institutions of this nature ought to be subject. In case there is a departure from our landmarks, the Articles and Liturgy of our primitive Zion, a controling power must be acknowledged in those to whom God in his providence hath committed it.

Thus have we brought the history of our affairs, in relation to the contemplated Seminary, to the present time. Our prospects and duties will next be considered.

Our Seminary is to be incorporated by law, and the Trustees named in the act of incorporation. When and how to settle the question where to fix permanently this our favourite Institution, you, my Brethren, are better judges than myself: But one thing it is my duty to observe, that this question is too vast in its consequences, it is too holy in its nature, it involves the interests of too many thousand souls, to be determined hastily, without due consideration, or to admit, in the least, of local prejudices or sectional interest. Considering what has been done, the difficulties surmounted, and above all the visibly interposing hand of Divine Providence in its favour; I presume there is not a person present but feels an awe when approaching a question involving its welfare, sufficient at once to annihilate every selfish consideration.

Wherever the real interests of the Church require, there, doubtless, it is your wish, the Seminary should be fixed. To ascertain this, you will use the most proper means, and exercise your best judgment. And may the Almighty God, by the influences and directions of his Holy Spirit, make us unanimous, both in our measures and their result; and may these be for His glory and the good of His Church.

BRETHREN—

It is my duty to state, in some part of this Address, my Episcopal acts; and give a general view of the state of the Diocese since we last met.

At Worthington, on the 5th day of June, 1823, I admitted John M. Jones, now deceased, to the Holy order of Deacons.

At Chillicothe, on the 8th day of June, 1823, I admitted the Rev. Philander Chase, Jr. now deceased, to the Holy order of Priests.

At Cincinnati, on the 29th day of June, 1823, I admitted James A. Fox to the Holy order of Deacons.

At Ashtabula, on the 31st day of August, 1823, I admitted the Rev. John Hall to the Holy order of Priests.

The distressing sickness of the last mentioned person, which, as I have learned from others, has continued from last spring to the present time, deprives the Church, in that quarter, of his very valuable, and greatly needed services. This, joined to our other afflictions, in the infant state of our Church, calls for a peculiar exercise of faith in God's wisdom, and resignation to His Sovereign will. Most earnestly do I beg the prayers of this Convention, and through them the prayers of all our brethren in the Diocese not present, in behalf of this our worthy brother and faithful servant in the vineyard of our common Lord.

The confirmations which I have administered are as follow:

In Christ Church, Cincinnati, on the 3d of August, 1823, I confirmed eight persons.

St. James' Church, Cross creek, August 18th, seventeen.

St. Paul's Church, Steubenville, August 24th, eight.

St. James' Church, Boardman, August 27th, sixteen.

Christ Church, Windsor, August 29th, seventeen.

St. Peter's Church, Ashtabula, August 31st, twenty.

Since my return to Ohio, I have performed no act peculiarly Episcopal; nor have I had time to collect sufficient information to afford a general view of the state of the Diocese.

The organization of a large and interesting Parish, in the month of January last, at Piqua, Miami county, excites our most grateful feelings; and prompts the fervent prayer that God would not, for our sins, suffer this light to go out ere he prepare and appoint faithful ministers to trim and cherish it; but that he would graciously cause it to send forth the rays of his heavenly glory throughout our benighted land.—With great pleasure, also, I have heard of many instances of zealous exertions, in some measure worthy of the goodness of the cause, and the distresses of our condition. In the parishes of St. Peter's Church, Morristown; Christ Church, Beaver; St Luke's, Perry; and St. Matthews, Mill-creek, churches are building. These, though of the humblest form, are an honor to the founders, and in regard to futurity, of the brightest promise. These little buildings in our woods are sure tokens of a blessing to the people in their present and future generations. They are as the Ark of the Covenant in the house of Obed-edom; and we trust, experience will permit it to be said of them, as of him, "The Lord hath blessed Obed-edom and all his household and all that pertaineth to him, *because of the ark of God.*"

There are at present two candidates for Holy orders in this Diocese, Mr. William Sparrow, admitted last year, and Mr. George Roe, admitted at the present convention. Several others cheered with the prospects before us, are prepared to enter our

Seminary when established. Very lately I have received a letter from the Rev. James A. Fox, whom I ordained in the summer of 1823. It seems, that soon after his ordination, he returned to his family at Pinckneyville, Mississippi, where, and at Woodville, he has spent his time, occupied in the very laudable duties of teaching youth and preaching the word of God. The congregation formed through Mr. Fox's instrumentality in Woodville, have, in a praiseworthy manner, exerted themselves in erecting a Church, in dimensions 42 by 37 feet, built with a convenient vestry. At this place it is expected he will continue his very useful labours till admitted to Priests' orders. He gives me the information, which I have great pleasure in reiterating, that the parish belonging to our communion at Natchez is in a flourishing state, under the care of the Rev. Mr. Pilmore.

I have but one subject more to lay before you, and then I shall close this address. The great utility to Christianity in general, and to this Diocese in particular, of a well conducted periodical publication under the patronage of the convention, has long occupied my mind. The time to commence such a work and with vigour, in a united effort, seems now to have come. Every great work wants a Book of Record in which to inscribe its proceedings; and of this, our Seminary should not, must not, be deprived.

It is my earnest desire therefore, that a committee be appointed to consider the expediency and utility of setting forth a Prospectus of such a publication at the present time, in order that at the next Convention all things may be in readiness for its immediate commencement.

That God may have our Church, especially the council of it now here assembled, in his holy keeping; that He may graciously forgive us our sins, and direct us in all our ways and further us with his continual help, so that in all our works begun, continued, and ended in Him, we may glorify his holy name; and finally by his mercy, through Jesus Christ, obtain everlasting life, is the prayer of your affectionate Pastor.

PHILANDER CHASE.

Chillicothe, November 3, 1824.

Convention adjourned till half past 2 o'clock, P. M.

The convention assembled pursuant to adjournment.

The Rev. Samuel Johnston was elected Secretary of the Convention.

Resolved, That the rules of order, observed by this house, in their last annual Convention, be now in force.

The Clergy were called on for their reports, required by the

45th Canon of the General Convention, which were presented and read, and as required by the said Canon, inserted on the Journals.

Rev. Mr. Hall, *stationed in Ashtabula county*, being prevented by severe illness from attending the Convention, forwarded the following report, viz:

"Since the last Convention, I have performed forty eight weeks' clerical labour.—The whole amount of service for which I have received and expect to receive compensation from the people, is thirty-four weeks.

"I have performed fourteen weeks Missionary labour, all within the *county* of *Ashtabula*, excepting one week on my return from Convention, and during my stay after the Convention at Worthington. The Missionary service performed in this county, I have divided between *Ashtabula*, *Rome*, and *Sheffield*. My time has been occupied in preaching and performing Divine Service, and administering the sacraments as occasion required on Sundays. I have also preached occasional sermons on other days; but my principal business on week days, has been to visit families, catechise the children, and give familiar religious instruction. My labours have, apparently, been well received, and I hope some good will, with the blessing of God, result therefrom."

Abstract of the Parochial and Missionary report of the Rev. Samuel Johnston, of Christ Church, Cincinnati.

The Minister of this Parish, although he has not the gratification to report to the Bishop much increase, either as it respects the congregation, or communicants, is encouraged by the Divine promise, that the good seed already sown, shall in God's good time bring forth abundantly.

The Sunday School continues its salutary effects in ameliorating the condition of the ignorant, poor, and destitute. Two classes have made considerable progress, in giving a faithful account of the Pentateuch, and other historical portions of the Scriptures.

The children of the Parishioners have recited the Church Catechism, with great exactness, and the larger one by *Bishop Mann:* and have been required to give an account of the Sermons heard, the lessons, Epistles and gospels for the day, and to memorize the selections of Psalms, collects, and various prayers.

The last Spring it was deemed judicious to form a parish library, from the consideration that many of the parishioners had on hand a number of books, which might be of service if generally circulated.

Parish Records, Christ Church, Cincinnati.

Families				75
Souls				270
Marriages				6
Baptisms	Infants and children	36		39
	Adults	3		
Communicants	Last year	53		
	Removals	10		
	Suspended	1	Present No.	50
	Withdrawn	2		
	Deaths	3		
	Additions	13		
Funerals				22
Catechumens				54
Sunday School Scholars enrolled				120

Since our last Convention, I have visited *Lawrenceburgh*, Ind. twice, and held services there three times.

At *Little Step Stone*, Ky. I preached a funeral discourse, and also held service in the evening.

In the *Miami Country*, I have made four tours, and preached in the following places, viz: *Mill-creek*, once. *Springfield*, four times, and baptized one child. *Hamilton*, four times, and baptized two children. *Troy*, four times. *Lebanon*, twice. *Franklin*, once. *Centreville*, once. *Dayton*, four times, and performed the funeral service. *Lower Piqua*, preached seven times, baptized one child and buried another. *Upper Piqua*, preached twice, married one couple, baptized nine children, and administered the Lord's Supper to about fifteen persons. The latter place is a peculiarly interesting Parish. The people are kind, attentive, and desirous to have the services of our Church, to which they are remarkably attached. They have a large and neat edifice, three miles north of the town of Piqua, given by the liberality of a generous individual*. It is in contemplation to build a Church next summer in the Town, it being more convenient to a majority of the Parishioners. A Clergyman in a short time there, with diligent attention to his duties, might soon collect a large congregation, and liberal contributions might be calculated on in aid of his support.

Abstract of the Parochial and Missionary report of the Rev. Ezra B. Kellogg, of St. Paul's, Chillicothe.

Since the last Convention, Mr. K. made arrangements, to officiate one third of his time at All Saints Parish, Portsmouth, and two thirds of his time at Chillicothe.

* Col. John Johnston.

Parish Records, St. Paul's Church, Chillicothe.

Baptisms				7
Communicants	Removed 7, Added 5	Present No.		23
Marriages				4
Funerals	Infants 4, Adults 8			12

All Saint's Church, Portsmouth.

Baptisms—Infants				4
Communicants	Removed 1, Added 3	Present No.		23
Funeral				1

Mr. K. performed a Missionary tour, both east and west from Chillicothe. He held divine service and preached one Sunday at each of the following places: Steubenville, Zanesville, Lexington, Cincinnati, Piqua, Delaware, and Worthington. At the latter place he administered the Communion. He preached besides upon week days, at Wheeling, St. Clairsville, Hamilton, Dayton, Columbus and Circleville.

Abstract of the Parochial and Missionary Report of the Rev. Intrepid Morse.

St. Paul's Church, Steubenville.

No. of Families		32
"	Communicants, (removed 4, died 1, added 12)	55
"	Baptisms, (infants 12)	12
"	Funerals	3
"	Catechumens	36

St. James' Church, Cross Creek.

No. of Families		45
"	Communicants, (removed 5, died 2, added 30)	95
"	Baptisms, (infants 38, adults 3)	41
"	Funerals	2
"	Catechumens	25

St. James' Church, Cross Creek, has been enlarged, and is now finished and ready for consecration. This congregation, one of the earliest organized in the state, is now numerous and flourishing; through the Divine blessing considerable addition has been received to the number of communicants; and it is hoped, also, some increase of that christian piety which is much better than numbers.

Mr. M. reports the following account of services by him performed beyond the limits of his parochial care, during the very destitute condition of the churches since the last Convention: viz. at

Zanesville, performed divine service and preached 9 Sundays and one evening, administered the Communion 3 times, and baptized 8 children.

Marietta and vicinity, one Sunday, once on a week day, and baptized one infant.

Worthington, on Christmas, 3 Sundays, and 6 evenings; administered the holy Communion once, and baptized 3 children and 1 adult.

Berkshire and *Delaware*, 2 Sundays, 3 evenings, and baptized 2 children

Circleville, 3 evenings, and baptized 2 children.

Chillicothe, 3 Sundays, (one of which the Rev. Mr. Kellogg was absent,) and once on a week day.

Portsmouth, 1 Sunday, 1 evening, and administered the Communion.

Monroe and Guernsey counties, 1 Sunday, 8 times on week days, and baptized 6 children and 1 adult.

Coshocton county, 2 Sundays, 8 times on week days, and baptized 11 children.

Western Reserve, 6 Sundays, 18 week days, administered the Communion twice, baptized 3 children, and attended 2 funerals.

Miami country, 3 Sundays, 6 evenings, baptized 2 children, and organized the parish of St. James' Church, Piqua.

New-Lisbon, Worcester and *Mount Vernon*, several times, (evenings,) and baptized 4 children.

Besides several other places, in some of which the services of the Church had never before been performed.

RECAPITULATION.

Sundays - - - - - - -	34
Other days or evenings - - - - -	73
Baptisms (infants 42, adults 2) - - -	44

Administered the Communion in public 7, to the sick 3 times.
Attended two funerals, and celebrated one marriage.

Abstract from the parochial and missionary report made to the Bishop by the Rev. Mr. SEARLE.

There has been no material change in this part of the Diocese since the last convention. The absence of the Rev. Mr. Murray, and the afflicting illness of the Rev. Mr. Hall, left the parishes very destitute.

STATE OF THE CHURCHES.

St. Paul's Church, Medina.

Families - - - -	22
Communicants - - -	21
Baptisms - - -	11
Marriages - - -	2
Funerals - - - -	8

St. John's Church, Liverpool.

Families - - - -	11
Communicants - - -	16
Baptisms - - -	2
Marriage - - -	1

Trinity Church, Brooklyn.

Families - - - -	13
Communicants - - -	14
Baptisms - - -	11

Christ Church, Windsor.

Families - - - - -	27
Communicants - - -	35
Baptisms - - -	7

St. Paul's Church, Norwalk.

Families - - - -	15
Communicants - - -	10
Baptisms - - -	5
Marriage - - -	1

St. James' Church, Boardman.

Families - - - -	22
Communicants - - -	27
Baptisms - - -	4

There is among the members of this Church an increasing attachment to the liturgy, and a devout and pious attention to the duties of their holy profession as followers of Christ Jesus.

The congregation of *St. John's, Liverpool*, have commenced the building of a Church.

Mr. Searle reports that he has performed about four and an half months Missionary services, since August, 1823.

In September he was several days in Parkman, and other places in Geauga county. In Parkman he baptized three children. In the same month he held service in Middlebury, Thorndike, Stow and Hudson, administered the Communion once, and baptized one adult and nine children.

In October, was in the south part of Medina: at Wadsworth baptized four children, and administered the Communion.

In December, visited Portage county; held public services in Middlebury, and baptized three children in Talmage.

January, 1824, was in Richland county, and held Divine service and preached three times.—The same month was in Huron county, held public service and preached twice in New-Haven. —Visited Sandusky city, Monroe, Lyme, Norwalk, Milan and Florence, and preached in most of those places.—On Sunday the 25th held Divine service in Norwalk, administered the Communion to 16 persons, and baptized three children.—Also visited Brownhelm, Carlisle, and Ridgeville, in Lorain county.

First Sunday in February, held divine service, and preached twice in Brooklyn, Cuyahoga county.—Visited Cleaveland in the same county; and in those places baptized four adults and seven children.—In the same month was one Sunday in Thorndike, and baptized two adults and seven children.

In March, was one Sunday in Boardman, two in Windsor, and one in Ashtabula—returned through Cuyahoga, and on Sunday administered the communion at Brooklyn.

In June, was again in Portage and Geauga counties, one Sunday at Windsor, another at Boardman. During most of the time was in poor health, and since July was unable from sickness to travel.

Note.—Although Mr. Searle states in some places that he held divine service, in others that he preached, in others that he held divine service and preached, and in others is silent as to what was done, it is supposed that services were performed wherever he visited.

On motion of C. Hammond, Esq.

Resolved, That so much of the Bishop's address, as relates to the mission to England—the establishment of a Seminary and a periodical publication, be referred to select committees, with directions to report thereon to this house. Whereupon, the following persons were appointed, viz,

On the mission to England; the Rev. Messrs. Searle and Morse, and Messrs. C. Hammond, H. Brush, and B. Wells, Esq'rs.

The Committee in relation to the Seminary, Col. John Johnston, Charles Hammond, and W. K. Bond, Esq'rs.

The Committee in regard to the periodical publication, Messrs. Searle, Morse and Johnston.

On motion of the Secretary,

Resolved, That there be a Committee of two persons appointed to report the state of the accounts for publishing the Journals. Whereupon the following persons were appointed: David Prince and Rensselaer W. Cowles.

The following resolution, brought forward and put by the Secretary, was adopted:

Resolved, That this Convention acknowledge with gratitude, the *kind attention* shown to the late Rev. P. CHASE, Jr. by the Bishop, Clergy, and hospitable friends, in Charleston, S. C. and also to the Rev. Mr. RUTLEDGE, for his solemn, impressive, and *highly interesting address* delivered at his interment.

Adjourned for divine service; when the Rev. Samuel Johnston read prayers, and delivered a sermon.

Thursday, November 4th, 9 *o'clock, A. M.*

The Right Rev. the Bishop, opened the meeting with prayer.

The Rev. *Joseph Doddridge*, a Missionary in this Diocese, appeared and took his seat.

Mr. *John Matthews*, a Lay Delegate from St. James' Church, Zanesville, presented a certificate of his appointment and took his seat.

The following Committees reported to this Convention agreeably to their respective appointments, viz: "on the Mission to England," "on the Theological Seminary," and "on a Periodical publication," which were ordered to lie on the table for further consideration.

Convention adjourned for divine service till 3 o'clock.

Prayers and a Sermon by the Rev. J. Morse.

Convention assembled agreeably to adjournment.

A resolution in regard to placing the Seminary, was received from C. Hammond, Esq. and on being read, was ordered to lie on the table for further consideration.

The Committee appointed to examine the state of the accounts for publishing the Journals, presented the following statement, which on being read was accepted:

The Committee appointed to report to the Convention the state of the accounts of the several parishes with the Convention, report as follows:

CHURCHES.	1821.	1822.	1823.	1824.	Amt. due.
Due from St. Matthew's Church, Hamilton,				2	2
" " Trinity " Columbus,	2	2	2	2	8
" " St. James' " Zanesville,				4	4
" " St. Paul's " Chillicothe,	5				5
" " Christ " Beaver, Guernsey Co.				2	2
" " St Philip's " Circleville,	2			2	4
" " Trinity " Brooklyn,	2	2	2	2	
Deduct $4 remitted by the Convention of 1823, leaves due					4
" " St. Peter's Church, Ashtabula,				2	2
" " St. Paul's " Norwalk,	2		2	2	6
" " St. James' " Boardman,	2		2		4
" " Christ " Windsor,	2	2	2	2	
Deduct $2 remitted, leaves due					6
" " All Saints' Church, Portsmouth,		2	2	2	6
" " St. Thomas' " St. Clairsville,	4	4	4	4	
Deduct $2 remitted by Convention of 1823, leaves due					14
" " St. Thomas' Church, Dayton,				3	3
" " St. Matthew's Church, Mill creek, Cos. Co.				2	2
" " St. Luke's Church, Perry, Cosh. Co.				2	2
" " St. John's Church, Liverpool,	2	2	2	2	
Remitted by Convention of 1823 $4					4

The Committee find due to Mr. Ezra Griswold of Delaware, for printing the Journals for and previous to 1821, as appears by the Journals of the Convention of 1823 $23 12½

balance due to said Griswold for printing the Journals 1822 4 69

CR.

Paid by C. Ripley, June, 1823,	12 00	$27 81
" " David Prince for Grace Church, Berkshire	4 00	
" " St. John's Church, Worthington, Oct. 1824	10 00	
		26 00
Leaves a balance due Mr. Griswold		$1 81

The foregoing result appears from the statements of accounts published in the Journals of 1822 and 1823.

There appears due from the Treasurer of the Convention, over pay for printing for 1823 $2 00

The Committee would suggest to the Convention the propriety of a change in the assessment on the several parishes, for defraying the expences of printing Journals, &c. as since the assessment in 1821, some parishes have increased and others diminished, and the present assessment will raise more than is necessary for the expences of the Convention; the Committee would also suggest that the future payments should be made into the hands

of the Treasurer, and be considered his duty to present to the Convention an exhibit of the receipts and disbursements, as the simplest and readiest way to manage our financial concerns.

DAVID PRINCE,
RENSSELAER W. COWLES.

Resolved, that a Committee of two members be appointed to make a new apportionment upon the different parishes, of the sum necessary to defray the expences of the publication of the Journals of the Convention. Messrs. Prince and Neiswanger, were appointed the said Committee.

The House took into consideration the following report of the Committee in relation to the mission of the Right Rev. the Bishop, to England, which was *unanimously* adopted.

The Committee appointed on the Mission of the Right Rev. the Bishop of this Diocese to England, beg leave to submit the following resolutions:

Resolved, That *this Convention* approve of the resolution of the Bishop to visit England, to solicit pecuniary aid towards establishing a Seminary for the education of Ministers, in the Church.

Resolved, That *this Convention* approve of the conduct of the Bishop both in this country, and in England, in regard to the objections urged against his Mission.

Resolved, That *this Convention* most cordially unite with the Bishop in the sentiments of gratitude and respect which he has expressed for his reception and treatment in England, and for the liberal donations that have been made towards the foundation of a Theological Seminary in our Diocese.

The report of the Committee on the Theological Seminary, together with a proposed Constitution for the same, was taken up, considered by sections, and adopted.

REPORT.

The Committee to whom was referred so much of the Bishop's address as relates to the Theological Seminary, report:—That they have examined the deed of donation of his estate executed by the Bishop on the 27th of November, 1823, in England, and the outline of the plan of the Seminary, stated in the printed letter from Bishop Chase to Bishop White, referred to in the deed. From these it appears, that before the funds subscribed in England can be received, a Constitution must be formed, and an act of incorporation obtained upon principles specified in the deed.

The Committee herewith report a Constitution, in conformity, as they conceive, with the provisions of the deed, and they recommend that a Committee, to consist of two members of this Church, be appointed to procure the passage of an act of incorporation.

The deed requires that the Seminary be established upon the estate conveyed by the Bishop, unless an estate of equal value be given at some other place, which the Convention may deem more eligible: and whether the estate be of equal value, is to be decided by the Hon. HENRY CLAY, of Kentucky. According to the plan which forms the basis and foundation of all the donations made, the Bishop of the Diocese is to reside at the Seminary and to have the charge and direction of it, as one of its principal Professors and President; and as such is to receive a proper compensation out of the funds contributed. The Committee conceive that the essential interests of the Seminary as well as the obligations of good faith, require that this part of the plan be strictly adhered to, so that the seat of the Seminary is closely connected with the proper point for the Bishop's residence; and this connection ought to be recollected in all our deliberations upon the subject.

According to the Bishop's deed, upon which all donations are predicated, the real estate proposed to be given, and the appendages to it, will revert to the present Bishop, the proprietor, in the event of establishing the Seminary at any other place: but notwithstanding such reversion, it will become the duty of the Bishop to reside personally at the Seminary. These facts, as resulting from an examination of the deed, are stated for the information of the Convention. The Committee have considered that the fixing of the Seminary is a matter with which they have nothing further to do, than to state the principles upon which it must be effected.

CONSTITUTION.

ART. I. The Convention of the Protestant Episcopal Church for the Diocese of Ohio, do hereby establish a Seminary for the Education of Ministers of the Gospel in said Church; such Seminary to be founded upon Donations made, and to be made, in the united Kingdoms of Great Britain and Ireland, and in America, for that purpose, and to be known by the name of "THE THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF OHIO."

ART. II. The said Seminary shall be established by the Convention of the Diocese, at such place within the same as shall be consistent with the deed of donation, executed by the Bishop of Ohio, in England, on the 27th day of November, 1823; and when once established, shall for ever after remain in the same place.

ART. III. The direction and management of said Seminary shall be vested in a board of Trustees, which shall consist of the Bishop of the Diocese for the time being, and of four clerical and four lay Trustees, to be chosen by the Convention of the Diocese, and to remain in office for the term of three years, and

until their successors are chosen. This article, so far as it respects the number of clerical and lay Trustees, may from time to time be amended by a concurring resolution of the Convention, and of the board of Trustees of the Seminary, so as to increase the number of clerical and lay Trustees, until the number of each may be twelve; which number shall thereafter constitute the permanent board of clerical and lay Trustees.

Art. IV. A majority of the whole number of Trustees shall be necessary to constitute a quorum to do business. The Bishop, if present, shall preside. In his absence, a President pro tem. shall be appointed by ballot, whose office shall expire with the final adjournment of the meeting of the board at which the appointment was made. If any vacancy shall happen in the board of Trustees, such vacancy shall be filled by the Convention that may meet next thereafter.

Art. V. The Seminary shall be under the immediate charge and superintendance of the Bishop of the Diocese for the time being, as principal professor and President; and the salary to be received for his service, shall be fixed by the board of Trustees, at their annual meeting preceding the commencement of such salary.

Art. VI. The board of Trustees shall have power to constitute professorships, and to appoint and remove the professors, and to prescribe the course of study, and to make all rules, regulations and statutes which may be necessary for the government of the Seminary, and to secure its prosperity: provided, that all such rules, regulations, statutes, or other proceedings, shall for ever be in conformity "to the doctrine, discipline, constitution and canons of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed, or to be prescribed, by the Bishops of the said Church."

Art. VII. If at any time the general Convention of the Protestant Episcopal Church in the United States of America shall by resolution, entered in their Journals, declare any rule, regulation, statute or other proceeding of the board of Trustees hereby constituted, to be contrary to the doctrine, discipline, constitution, and canons of the Church, or to the course of study prescribed by the Bishops, such rule, regulation, statute, or other proceeding, shall thenceforth cease to have effect, and shall be considered as abrogated and annulled.

Art. VIII. The Bishops of the Protestant Episcopal Church in the United States of America, shall individually, and any two or more of them, be visitants of the Seminary, to take care that the course of discipline and instruction be conformable to the preceding provisions. And it shall be lawful for any one of the Bishops aforesaid, at any time, to institute in his own name and character of Bishop, any proper legal process to enforce and secure

the administration of the Seminary according to the foundation herein prescribed.

Art. IX. The board of Trustees shall meet at the Seminary annually, on the Friday succeeding the meeting of the Convention. The Bishop, upon the application of one member of the standing Committee of the Diocese, and two Clerical and two Lay Trustees, made in writing, shall at any time call a special meeting of the board, to be held at the Seminary, at a time to be appointed by the Bishop, notice of which shall be given to all the Trustees.

Art. X. This Constitution may be amended by the concurrent vote of the Bishop, a majority of the board of Trustees of the Seminary, and a majority of the Convention of the Diocese. But if at any time an amendment shall be proposed and voted unanimously by the board of Trustees of the Seminary, and by the Convention, then such amendment shall prevail without the assent of the Bishop.

The Convention adjourned for divine service, till 9 o'clock, tomorrow morning.

Prayers and a sermon by the Rev. J. Doddridge.

The Convention assembled pursuant to adjournment.

The meeting was opened with prayers by the Bishop.

On motion of Col. Johnston, resolved that a Committee of two persons, members of the Church, be appointed to obtain an act of incorporation, in conformity with the recommendation of the Committee upon that subject.

Messrs. C. Hammond, Esqr. and John McCorkle, of Piqua, were appointed to this duty.

The following preamble and resolutions, moved by C. Hammond, Esqr. were adopted:

Whereas, deciding upon the seat of the Theological Seminary of the Diocese is of great importance to the prosperity of the Church, and whereas time is not now permitted to decide upon the same—therefore be it

Resolved, that a Committee of two members of the Church be appointed to receive propositions for fixing the seat of the Seminary and report the same the first day of the next Convention, so that a final place may be determined on.

Resolved further, that it shall be the duty of said Committee, from time to time, to communicate to each, and every party, who may make a proposition, for the seat of the Seminary, the nature and amount of each proposition made at other places.—And if any additional donations are proposed by any party, such additional propositions shall be communicated to all others who may have made propositions.

On motion of the Rev. Mr. Morse,

Resolved, that a Committee consisting of two persons be appointed to frame a Canon respecting the admission of parishes or

Churches into union with the Convention of this Diocese. Whereupon the Rev. Mr. Morse, and W. K. Bond, Esq. were appointed.

On motion of A. Buttles, Esqr.

Resolved, that the Convention now proceed to elect four Clergymen, and four Laymen, as the standing Committee for the ensuing year.

The following persons were elected:

Clergy.	*Laity.*
Rev. R. Searle,	B. Wells, Esq.
" S. Johnston,	Col. J. Johnston,
" I. Morse,	Hon. N. M. Bronson,
" C. B. Kellogg,	" A. Buttles.

The Committee appointed to make a new apportionment upon the different parishes, of the sum necessary to defray the expenses of the publication of the Journal, made the following report, which was adopted:

The Committee appointed to assess the several parishes. for the purpose of defraying the expenses of publishing the Journals of the Convention, and for stationary for the same, after a careful examination of their relative strength, assess the parishes as follows:

Christ Church,	Cincinnati,	- -	$3
St. James' "	Zanesville,	- -	3
St. Paul's "	Chillicothe,	- -	3
St. John's "	Worthington,	- -	3
St. James' "	Piqua, -	- -	2
St. Paul's "	Steubenville,	- -	3
St. James' "	Cross Creek,	- -	3

The remainder of the Parishes at one dollar each, from and after June 1825.

DAVID PRINCE,
DAVID NEISWANGER.

The Committee appointed on that part of the Bishop's address relative to a periodical publication, connected with the intended Theological Seminary in the Diocese of Ohio, beg leave to report: That, in their estimation, it is an object of great importance, and worthy of the zealous support of this Convention, and the friends of said Seminary generally. The Committee would therefore respectfully recommend the following:

Resolved, that this Convention, deeply impressed with its great utility, deem such a work highly expedient, and recommend that the Bishop take measures for commencing its publication.

Adjourned till half past 2 o'clock.

Convention assembled agreeably to adjournment.

Messrs. Brush and Bond were appointed a Committee, to receive proposals for establishing the Seminary.

The Committee appointed to frame a Canon respecting the admission of Parishes into union, reported the following, which was adopted.

A Canon regulating the Representation of Parishes in Convention

No Parish shall be entitled to a representation in Convention, unless its organization shall have been made known to the Bishop, and such organization approved, and registered by him, at least three months, before the meeting of the Convention. And no Parish shall be entitled to more than *one delegate*, unless such parish shall be duly incorporated according to the act of the General Assembly of the state of Ohio for the incorporation of religious societies, and the act supplementary thereto.

Resolved, that this Convention do now proceed to appoint by ballot, four Clerical and four Lay Trustees for the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio—Whereupon the following persons were elected:

Clergy.	*Laity.*
Rev. Roger Searle,	Col. John Johnston, *Piqua*,
" Samuel Johnston,	Bazaleel Wells, Esq. *Steubenville*,
" Intrepid Morse,	Charles Hammond, Esq. *Cincinnati*,
" Ezra B. Kellogg,	William Key Bond, Esq. *Chillicothe.*

The following resolutions moved by *B. Wells, Esq.* were adopted:

Resolved, that the thanks of this Convention are due to the Parish of St. Paul's, Chillicothe, for their very great kindness and hospitality.

Resolved, that the President and Secretary, receive the thanks of the house for their services, during the sitting of the Convention.

On motion of J. Matthews, Esq.

Resolved, that the next meeting of this Convention be held in the Parish of St. James, Zanesville.

After an affectionate exhortation to godliness, and prayers, the Episcopal blessing was pronounced, and the Convention adjourned sine die.

PHILANDER CHASE,

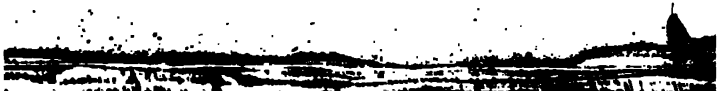
Bishop of the Protestant Episcopal Church in the Diocese of Ohio, and President of the Convention.

Attest, SAMUEL JOHNSTON, *Secretary.*

*** The next annual Convention will be holden in the Parish of St. James, Zanesville, on the 1st Wednesday in June, 1825.

☞ The Parishes delinquent in their assessments for expenses in publishing Journals of the different Conventions, are respectfully requested, to forward the amount due, to E. Hallam, Esq. Treasurer at Cincinnati.

N. B. The next Convention hope to receive some specific information (by delegates or otherwise) of the number of communicants in each Parish not having regular ministerial services.



JOURNAL

THE NEW YO
PUBLIC LIBRA
P 32759
ASTOR, LENOX AND
TILDEN FOUNDATIONS
1899.

OF THE

PROCEEDINGS

OF THE

EIGHTH ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE

STATE OF OHIO;

Held in the Parish of St. James, Zanesville,

June 1st, 2d and 3d,

1825.

CINCINNATI:
Looker & Reynolds, Printers.
::::::::
1825.

A

LIST OF THE CLERGY

Belonging to the Diocese of Ohio.

The Right Rev. PHILANDER CHASE, Bishop of the Diocese, residing at present in Worthington.

PRESBYTERS.

Rev. JOHN ARMSTRONG, residing in Wheeling, Virginia, but officiating a part of his time in St. Peter's Church, Morristown.

Rev. JOSEPH DODDRIDGE, M. D. residing in Chillicothe.

Rev. JOHN HALL, Minister of St. Peter's Church, Ashtabula.

Rev. SAMUEL JOHNSTON, Minister of Christ Church, Cincinnati.

Rev. INTREPID MORSE, Minister of St. Paul's Church, Steubenville, and St. James' Church, Cross creek.

Rev. ROGER SEARLE, Minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn.

LAY DELEGATES, who attended the Convention.

John McCollough, *William Dunlavy*, } St. James' Church, Cross creek.
Hon. *John C. Wright*, *Brice Veirs*, } St. Paul's Church, Steubenville.
Platt Benedict, Esq. St. Paul's Church, in Norwalk, Huron county.
Abraham I. McDowel, Trinity Church, Columbus.
Moses Morehead, *Seth Adams*, } St. James' Church, Zanesville.
John Trimble, St. Matthew's Church, Perry, Coshocton county
John Johnston, St. James' Church, Piqua.
George Roe, *Edward Roe*, } St. Thomas' Church, St. Clairsville.
Philip Wendall, Christ Church, Beaver, Guernsey county.
John Bailhache, St. Paul's Church, Chillicothe.
Israel Taylor, St. Peter's Church, Morristown.
David Prince, Grace Church, Berkshire.
Arory Buttles, St. John's Church, Worthington.
William Little, St. Peter's Church, Delaware.
William Sparrow, St. Matthew's Church, Hamilton

JOURNAL.

Zanesville, Wednesday, June 1, 1825.

THIS being the time and place appointed for the meeting of the Protestant Episcopal Church, in the state of Ohio, the clerical and lay delegates assembled at half past 10 o'clock, in the parish of St. James.

Divine service was conducted by the Rev. Intrepid Morse, and after an address, the administration of the rite of confirmation, and the sacrament of the Lord's supper by the Bishop, the Secretary of the last Convention read over the list of the Clergy, and the following answered to their names and took their seats:

The Right Rev. P. CHASE, D. D. Bishop of the Diocese and President of the Convention.

The Rev. *John Armstrong*, residing in Wheeling, Virginia, but officiating a part of his time in St. Peter's Church, Morristown; the Rev. *Joseph Doddridge*, M. D. Missionary; the Rev. *Samuel Johnston*, Minister of Christ Church, Cincinnati; the Rev. *Intrepid Morse*, Minister of St. Paul's Church, Steubenville, and St. James' Church, Cross creek; the Rev. *Roger Searle*, Minister of St. Paul's Church, Medina, St. John's Church, Liverpool, and Trinity Church, Brooklyn.

The following Lay Delegates presented certificates of their appointment, and took their seats:—

From St. James' Church, Cross creek, *John McCollough* and *William Dunlavy;* from St. Paul's Church, Steubenville, Hon. *John C. Wright* and *Brice Veirs;* from St. Paul's Church, Norwalk, Huron county, *Platt Benedict*, Esq.; from Trinity Church, Columbus, *Abraham I. McDowel;* from St. James' Church, Zanesville, *Seth Adams* and *Moses Morehead;* from St. Matthew's Church, Perry, Coshocton county, *John Trimble;* from St. James' Church, Piqua, *John Johnston;* from St. Thomas' Church, St. Clairsville, *George Roe* and *Edward Roe;* from Christ Church, Beaver township, Guernsey county, *Phillip Wendall.*

Agreeably to the 45th Canon of the General Convention, of 1808, "providing for an accurate view of the state of the Church from time to time," the Right Rev. Philander Chase delivered the following

ADDRESS.

BRETHREN OF THE CLERGY AND LAITY—

IN the accomplishment of any great design, there are many previous points to be gained; and although, as in surmounting the Alps, we may felicitate ourselves, and praise God most devoutly that we have succeeded in ascending one steep, yet even this rejoicing seems intended to prepare us with courage to overcome fresh difficulties, which, one *after another*, rise still higher and higher on our view.

I introduce my address to you, my Brethren, on the subject of our Seminary, by this remark, with the triple intention that we may be excited to gratitude for past mercies; be apprised that difficulties still exist, and animated with holy courage to overcome them.—Of these each a little in its place.

Of past mercies, I told you something when we last met. Since that time I have been certified through numerous and most respectable channels, that the cause of our Seminary set forth in "*the appeal in behalf of the Diocese of Ohio,*" has continued to gain ground in the best affections of our English friends. Considerable accessions to the fund have been made, and the spirit of good will and christian fellowship, which it was our object always to promote, was daily increasing. Scarcely a post has past without bringing some good tidings of great joy to our infant Seminary. The most encouraging words and deeds have been recited to me in letters from persons most eminent for private virtue and public station. Would that their loved and respected names could be here recited! But you know them, and will embalm their kindness in your memories.

Aware that the sum already raised is short of what it would have been but for some events which took place to stop the flow of British kindness, our friends in England, deeply sensible of the importance of our plan of founding a christian College containing all the means of full instruction for the gospel ministry, have given me good assurance that while our funds are accumulating both from their own interest and additional contributions, we shall receive at least what would equal their annual interest, in separate benefactions meant for current use.

As to the remaining difficulties, there are none greater, we trust, than such as may arise from honest differences of opinion, and which, being discussed with a christian spirit, we hope soon will vanish.

To determine the great question *where* our Seminary is to be established, I always considered as a right belonging to the Convention: for by that body I understand an assembly of men acting in the fear of God for the Diocese in general; free from prejudice, partial views and local interests—in short, an assemblage of the wisdom of the whole Diocese—of the Bishop—of the Clergy—and of the Laity. As an integral part, therefore, of this body, I have thought it my duty to give this subject all the investigation and deliberation in my power; the result of which the same sense of duty now compels me to lay before you.

Before *we enter on the* consideration of any particular

place, the proposals for the Seminary divide themselves into two classes, viz: those for *town*, and those for *country* places. Having come to this question with an unbiassed mind, I have, it is believed, investigated without prejudice, both these classes of proposals, and am fully of opinion that the latter has the preference, and for the following reasons:

1. In the country we can have the choice of a site most eligible for health, which is not always the case of our towns, as experience abundantly proves.

2. Wherever in the country our Seminary is placed, the lands for many miles around will greatly increase in value; and if they should be in a state of nature, that increase, in the opinion of good judges, would be more than doubled. Should therefore the Seminary by gift or otherwise, (previously to the determination to fix absolute on any place) be certain of being the possessor of some thousands of acres of the surrounding country, how surely and how innocently, yea, how justly might it share in the gains of which itself would thus be the parent. Count these gains, and on the most moderate scale contrast them with the highest offer which any town will make, and the preference of fixing our Seminary in the country will be apparent. I have done so, and am satisfied: do so yourselves, and I trust you will be of my opinion. Suppose four thousand acres were given us, and by purchase we became owners of four thousand acres more. If the Seminary were established on them, the former of these would now be worth $20,000, and the latter after deducting the price of their purchase, would amount to $15,000; and a few years would see these lands doubled even in this valuation. If this computation be doubted, let it be distinctly known that there are persons who (if these lands with the Seminary established thereon, were conveyed to them for the right of leasing and selling the same under whatever reasonable restrictions to secure the morality of the inhabitants, the Trustees may require) would become obligated to pay the interest of that sum, viz: $1,800 annually for ever. This it should seem, stamps validity on our plans, and puts their practicability beyond a doubt.

3. By placing our Seminary on lands of which itself is the owner for some distance round, we might possess, and, if we chose, we might *exercise* a power as effectual as salutary—a power, by right of soil, to prevent the evils which otherwise often the best of collegiate laws cannot cure.

Such is the nature of our civil government, that it must be employed rather in *punishing* than in *preventing* vice. Thus, of necessity, the woe falls more on the *seduced* than on *the seducer*. The *tempted* is punished, while the *tempter* often,

too often, escapes unhurt. In Schools and Colleges placed in Cities, and receiving students from abroad, these evils are most alarmingly apparent. Young men are often disgraced by punishment, and sometimes ruined by expulsion; whilst when compared with their seducers, they are innocent—and those who enticed them from the paths of rectitude chiefly ought to suffer.

There is a time in youth when the body, not the mind has attained maturity—a time, when amid the storms of passion, reason's feeble voice is scarcely heard—a time when inexperience blinds the eye, and pleasure like an opiate lulls the conscience fatally to sleep—a time when the paths of sin, though they end in death, are by the arts of Satan strewed with flowers—a time when all restraint, though imposed by mercy's self, seems hard and galling;—there is in youth a time like this, and this is that which is commonly spent at College, when for the want of means to prevent temptation, they are most exposed to the seducements of wicked and designing persons. This is so true and so frequent, that through a life of half a century, and for the greater part of this spent in being taught or in teaching others, there has been no one subject on which my mind has dwelt with deeper and more melancholy regret than this, viz.—that there were not in our Seminaries of learning some way invented, or some power reserved, by which the temptation might be suppressed; and thus the crime prevented, or at least the tempter, for example's sake, more severely punished;—some way, I say, by which our Youth, when removed from the guardian eye of their parents, might contend with vice on more equal terms—might be taught, at least, the use of weapons of self-defence, before they are brought, as in our City Colleges, to contend unarmed with the worst enemies of their happiness—those who find it their interest or malicious pleasure, to seduce them from their studies into vice and dissipation. And here—may God be praised both for the suggestion and the way to accomplish it—this much desired means of preventing evils which no collegiate laws can cure (till that cure come too late,) is now before you. PUT YOUR SEMINARY ON YOUR OWN DOMAIN; BE OWNERS OF THE SOIL ON WHICH YOU DWELL, AND LET THE TENURE OF EVERY LEASE AND DEED DEPEND ON THE EXPRESSED CONDITION, THAT NOTHING DETRIMENTAL TO THE MORALS AND STUDIES OF YOUTH BE ALLOWED ON THE PREMISES. This condition, while it secures good men for the first settlers, will ensure them such for ever; and in so doing, will close up the greatest, widest, and most fatal avenues to vice.

This *expedient is so* beneficial that it finds a friend in

every parent's bosom: and it is so practicable, that the wonder is not at its intricate nature, but that, in a country like ours, it has not been before adopted. It is an expedient which embraces so effectually the vital interests of our Seminary, as singly and of itself to extinguish all objections. We, therefore, might spare ourselves the pains to state them; for were they ever so numerous, and with ever so much plausibility urged against us, this one feature of our plan would, like Aaron's rod, devour and destroy them.

But however convincing may be our reasons for fixing on a country place as the site of our Seminary, yet there are some objections which, though of minor consideration, seem to be urged with so much candour and simplicity, as to deserve an answer.

It is said that there are manifold difficulties in opening a new country, and that these will *retard* the operation of our Seminary.

We answer, that however great the difficulties, the object we have in view is still greater; and to minds bent upon doing the will of their master, these difficulties will but add fuel to the flame of desire to accomplish it to the glory of God and the good of posterity. Besides, if those who will have to encounter these difficulties do not complain, *others*, it might reasonably be supposed, would be silent. As to retarding the operations of our Seminary, we believe our plan will have an effect immediately and directly contrary.

It is understood that our Seminary is to go into operation in the house and on the place of my present residence near Worthington, Franklin county, immediately after the rising of the present Convention. If the buildings there should prove insufficient to accommodate the students, others of a temporary nature might be erected, or houses hired in the neighbourhood. Here the Seminary in all its branches, from the grammar school through all the courses of collegiate instruction to those of theology, as required by our Canons, might proceed; and while this is doing, and perhaps as prosperously doing as if our conveniences were still greater, will it be an appalling and disheartening circumstance that such a plan as this is in operation for the future benefit of the Church? Will the consideration that we have an ample domain under the specified salutary regulations on which our lands are clearing and buildings erecting, and to which are drawing the best feelings and wishes of our country as to a centre of hope and promise—will this retard the present operations of our Seminary? Will this discourage the *young men* whose names are first enrolled on the pages of

its records? On the contrary, the prospect of the future utility, greatness and glory of our Institution founded under such auspices as these, will, it should seem, unite all hearts and animate all endeavours to build up its walls and adorn its palaces. By giving this firmness, though but in prospect, to its foundation, and by thus exhibiting its future strength to public view, more courage even for the present will be inspired—more strength will be exercised in removing even present difficulties. For who does not know that man's *present endeavours* are in proportion to his *future hopes?*

If I were to judge in this matter from my present feelings, and if it were proper to express them here, I should be compelled to declare my great dislike to the confining of our views within the contracted sphere marked out by some for a City Seminary; and that both my judgment and my feelings accord with the expressed opinion of benefactors in England, I myself am witness and here do testify.

If from general principles we now descend to particulars, and ask where are the places which hold out facilities to carry this our favourite plan into full effect, I answer, as is known to many, they are more than one; and may be found in still greater numbers. Let it be known that this Institution may be established on any eligible grounds within such or such circumference of the centre of the Diocese, and let that ground be specified by the proper authority, and there is no doubt of our receiving the most liberal offers. Among those of this nature which, since the meeting of our last Convention, have arrested my attention, is a munificent donation of 1000 acres of land on Alum creek, about 12 miles north of Columbus. This was made by Mrs. Betsey Reed, of Putnam, near Zanesville. The promise of a deed of the same being put at my disposal, either for the Bishop's fund or the Theological Seminary, and thus the church, in any event, being certain of the land, I caused it to be surveyed, and a site for our Seminary (should the Convention think proper to establish it thereon) be selected—eleven acres to be cleared and fenced—seed to be sown, and a house, though of unhewn logs, to be erected and covered, (24 by 36 feet, including galleries) and the floors to be laid.

This site may not be superior to others which may be hereafter offered; but it is such as has pleased me and all who have examined it. Elevated on a gradual rise of 150 feet above the water of the creek, in the distance west, of about 80 perches, the grounds command a view three different ways of many miles, while the country is dry, undulating

and fertile all around. These are the grounds which, through means purely providential, have been thrown upon your notice, and these their qualities courting your acceptance. But by no means would I urge you to receive them if they be not accompanied by other offers from neighbouring Landholders, which it is so much their interest to make. It would be a deed so manifestly unreasonable for our Seminary to enrich a neighbouring landlord, by more than doubling the value of his estate, while he withholds all contributions to the same—that rather than submit to such imposition, my predelictions in favour of the site selected would vanish, and my mind be open to similar offers from other places.

And lest my proceedings should be in any wise construed into a semblance of a pledge of myself or the Convention to fix our Seminary on the proposed ground, all that has been done has been at my own expense, and on my own responsibility. The labour which was given on a part of three days, was a *gratuity* by the neighbours, to bring the place and plan into notice; and was performed under the repeated assurance that on their part it was a *risk*—a voluntary gift, under the contingency of the approbation of the Convention.

Thus, as was my duty, have I laid both my sentiments and actions touching our Seminary, before this Convention. If you, my brethren, interpret them as favourably as my endeavours have been done sincerely to secure the best interests of the church, I shall be most happy.

Having thus tried, by the grace of God, to do my duty in this important matter, am I not commanded by my station, in the name of our Lord Jesus Christ, to tell you what is yours? Act then solely for the good of the Seminary, and however you may wish it were consistent with *that* good, that the same were placed at your own doors respectively —yet remember that God willeth that, in deliberating on this subject, you lay aside all sectional, partial and self-interested views. The nature of the funds of which you are now to dispose—given in a foreign land, from the purest motives of christian love, and confided to your disposal with a magnanimity worthy of apostolic days, seems to call on you as God once called on Moses, for more than ordinary consideration—"Pull off thy shoes from off thy feet, for the place whereon thou standest is holy ground"—yes, beyond dispute, too holy to entertain any sentiments other than those of zeal and unanimity in the pursuit of the one great design which gave birth to all our efforts, viz: that of found-

ing and erecting a Seminary, not for the aggrandizement of any city, town or village, but for the general encouragement of religion and learning, in the education of pious young men for the christian ministry.

It behoves me now to speak of the employment of my own time, and the discharge of my official duties.—Several causes have prevented me from making any distant visitations since November. The usual badness of the roads during the winter and spring months, would have made distant appointments quite uncertain.—A long absence from my family had introduced derangements and necessities which required my presence for some months to regulate. The interests of our Institution also required that I should be at home to examine in the vicinity of the centre of the State, the proper sites for its establishment, and to collect and superintend a few students with whom to commence operations when our Seminary shall be regularly opened.—These reasons, together with a great desire to promote the religious interests of a few parishes around me, in which I have constantly officiated as a parochial clergyman, have prevented any distant visitations.

It is one among the most pleasing incidents which I have to relate, that on the first day of May, I conducted the solemnities of laying the corner stone of St. Peter's Church, in Delaware. It will be a neat edifice entirely of stone, 40 feet in length, with a steeple of 16 feet (breadth of both in proportion) built after a Gothic model, kindly presented to me by Mr. Wilson, of Iberry House, near London. Of the £100 sterling given me by the Right Hon. Countess Dowager of Rosse, for the express purpose of assisting in the erection of a few country chapels, I have promised this parish $100, provided the church be finished this year, and on these terms I have no doubt of their gratefully receiving the money.

The Rev. Ezra B. Kellogg, who for his many virtues and great usefulness in the church is much esteemed, and whose absence from this Convention I deeply deplore, has gone, on account of his health, with his family to the eastward. He told me when parting that he might return, but his extreme ill health rendered it somewhat uncertain. Under this most afflicting dispensation, I can only look up to God and say, thy will be done.

At the special and very satisfactory recommendation of the Rev. Mr. Ward, and the Rev. Dr. Chapman, of Lexington, Kentucky, I have removed the suspension from the Rev.

Joab Cooper, and restored him to full standing in the christian ministry.

Confirmations have been held in the following places: Chillicothe, Worthington, Delaware and Zanesville.

With regard to our affairs in England, it becomes my duty to state, that besides the permanent fund, now rising of 5000 guineas, there remained at the last advices, a large collection of books still in London, given by different most benevolent individuals; also the stereotype plates for our prayer book, and a separate fund for a most complete set of printing types to carry into effect an essential part of our plan. Of the books given in England, already arrived in America, some, together with 112 pairs of blankets, a large pair of globes, and a set of mathematical instruments, are on their way from New-York hither.

The books from England, already come to hand and now embodied in the Library, are 436. These, added to what we had before (about 700 vols.) and to what are still in London for us, will cause our hearts to sing for joy; for a better selection, both for piety and sound learning, is scarcely to be found. Besides the books enumerated already in our Library, there were many duplicates to be distributed among our Clergy and infant parishes. A whole box of these, consisting of many hundreds, principally of publications by that most estimable society for promoting christian knowledge, was the gift of one to whom we are already so much indebted, and whose name we shall never mention but with blessings, the Right Hon. Lady Countess Dowager of Rosse.

I have now, my brethren, after a very imperfect manner, brought my address nearly to a close. During the course of this duty, my mind has undergone a painful restraint, from which I rejoice to be set free, though but for a moment.

I have been, through necessity, speaking solely of outward things; let us now speak of those things which concern the heart and the spirit; I mean our prayers to God for his blessing on all we do. Pray ye then for the good of our loved Zion. Till very lately, a cloud dark and heavy hung over her infant head; and even now, the light which, by God's mercy, has broken in upon us from the east, serves but to discover how weak we are; and though on the bosom of the tempest which surrounds us, British benevolence has painted the *rainbow* of hope, yet that hope must be cherished with faith, and that faith must live by the breath of prayer. O pray we, then, to Him who ordereth the storm for our trial, and sendeth the rain for our comfort. Though in

ruins, cast us not off for ever, O God of mercy. Raise up thy power and come amongst us: Lift up the light of thy countenance upon us, and give us peace, both now and evermore.—*Amen.*

PHILANDER CHASE.

Zanesville, June 1, 1825.

On motion, resolved, that Mr. William Sparrow be admitted to an honorary seat in this Convention.

The Rev. Samuel Johnston was, by ballot, elected Secretary of the Convention.

Adjourned till 4 o'clock.

The Convention assembled pursuant to adjournment.

On motion, resolved, that the rules of order, observed by this house, in their last annual Convention, be now in force.

Article 1. The business of every day shall be introduced with prayer.

Art. 2. The minutes of the Journal of the preceding day, shall be read every morning after divine service.

Art. 3. When the president takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

Art. 4. No member shall absent himself from the service of the house, unless he have leave, or be unable to attend.

Art. 5. When any member is about to speak in debate, or deliver any matter to the house, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the president, confining himself strictly to the point in debate.

Art. 6. No member shall speak more than twice in the same debate, without leave of the house.

Art. 7. A question being once determined, shall stand at the judgment of the house, and shall not be again drawn into debate, unless it should be on motion for reconsideration: which motion can only be made by a member voting in the majority, on the question proposed to be reconsidered.

Art. 8. When the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the house, or read any book.

Art. 9. Every member who shall be in the house, when any question is put, shall, on a division, be counted, when he is not particularly interested in the decision.

Art. 10. No motion shall be considered as before the house, unless it be seconded, and reduced to writing when required.

Art. 11. When any question is before the house, it shall be determined on before any thing new is introduced, except the question for adjournment, postponement, or amendment.

Art. 12. The question, on a motion for adjournment, shall be taken before any other, and without debate.

Art. 13. When the house is to rise, every member shall keep his seat, until the President leave the chair.

Mr. John Bailhache, a lay delegate from St. Paul's Church, Chillicothe, and Mr. Israel Taylor, from St. Peter's Church, Morristown, appeared and took their seats.

On motion of Col. Johnston, put by the Secretary,

Resolved, That this Convention do concur with their Bishop in the interests which he has expressed upon the subject of the Seminary, in his address delivered before them this day, and that he be respectfully requested to furnish a copy for publication in the Journal.

Mr. David Prince presented a certificate of his appointment as lay delegate from Grace Church, Berkshire, and took his seat.

The Clergy were called on for their reports, required by the 45th Canon of the General Convention; which were presented and read, and, as required by the said Canon, inserted on the Journals.

The Bishop, having done the duty of a parochial minister since November last, and, excepting one Sunday when prevented by sickness, and two Sundays when officiating on Alum creek, officiated in the parishes of Trinity Church, Columbus, Grace Church, Berkshire, St. Peter's Church, Delaware, and St. John's Church, Worthington, states thus concerning them:—

St. John's Church, Worthington.

Families - - -	35
Communicants - -	72

Exclusive of this number, 10 communicants had moved away, and 4 had died.

Trinity Church, Columbus.

Families - - -	14
Communicants - -	12

Grace Church, Berkshire.

Families - - -	10
Communicants - -	12

St. Peter's Church, Delaware.

Families - - -	14
Communicants - -	20

The Clergy then made their reports to the Bishop; from which it appears that

The Rev. Mr. Armstrong (Missionary in Ohio, but residing on the Virginia side of the river) has officiated one fourth part of his time with great success in St. Peter's parish, Morristown, Belmont county. The congregations have been uniformly very large, insomuch that they frequently were obliged to have the offices of religion in the open air. A small church, though by various causes too long retarded in building, is now about to be completed. The prejudices so long and so unjustly cherished against

the Episcopal church were wearing away, and evidences of piety more and more apparent.

The Rev. Mr. SEARLE has officiated in the following places, viz: Circleville, Loudonville, Wadsworth, Windsor, Ashtabula, Rome, Batavia, Mesopatamia, Youngstown, Boardman, Poland, Canfield, Ravenna, Franklin, Chardon, Unionville and Liverpool. He has administered the Holy Communion seven times in these several parishes, and four times to the sick, and has baptized twelve infants and two adults.

Mr. S. speaks very encouragingly of the regularity and zeal of the several parishes and companies of Church people which he has visited. Two parishes, Liverpool and Brooklyn, were endeavouring to erect each a Church.

Mr. S. having relinquished his connexion with St. Paul's, Medina, reports the state of the parishes in part of the northern counties thus:

St. Paul's Church, Medina.	
Families - - -	27
Communicants 29 } - -	34
In adjacent towns, 5 }	
Baptisms - - -	2
St. John's Church, Liverpool.	
Families - - -	15
Communicants - -	16
Baptisms - - -	3
Trinity Church, Brooklyn.	
Families - - -	15
Communicants - -	14
Christ Church, Windsor.	
Families - - -	30
Communicants - -	40
Baptisms - - -	1
St. Paul's Church, Norwalk.	
Families - - -	16
Communicants - -	19
St. James' Church, Boardman.	
Families - - -	22
Communicants - -	27
Baptisms (adult 1, infants 2,)	3
St. James' Church, Batavia.	
Families - - -	8
Communicants - -	7
Baptisms (adult 1, infants 9,)	10
St. Michael's Church, Unionville.	
Families - - -	10
Communicants - -	10

The two last named parishes were organized lately, and have made their returns to the Bishop in accordance with the Canon of 1824.

The Rev. Joseph Doddridge was appointed, at the request of the Delegate from Zanesville, in November last, to act as Missionary in that town, and in the county of Morgan for a few months: he states that he has done that duty as far as his health would permit. In going to the Convention last November, he officiated at St. Clairsville and Cambridge. About the middle of February last, it pleased Divine Providence to afflict him with a severe fit of sickness, from which he is now but partially recovered.

From the Report of the Rev. Samuel Johnston to the Bishop, it appears that he has officiated with great fidelity to his heavenly Master in the parish of Christ Church, Cincinnati; that his cure is increasing in numbers and piety, and that a steady adherence to the rules of our primitive Church is not inconsistent with that vital godliness which should be the end of all our endeavours.

Parish Records of Christ Church, Cincinnati.

Families		80
Souls		400
Baptisms (infants and children)		8
Communicants.	Last year 50, Removals 3, Additions 14, present No.	61
Funerals		2
Catechumens		68
Sunday School Scholars		130

Mr. J. has neglected no opportunity presented unto him, whether visiting his parish, the sick, or those in prison, to advise and to premonish, and to preach the comfortable gospel of Jesus Christ our Lord. Besides thus discharging faithfully his duties in his parish, he has performed divine service and preached at Hamilton once, Chillicothe twice, and also at Greenfield and Lancaster.

From the Rev. Mr. Morse's report, it appears as follows:

St. Paul's Church, Steubenville.

Families	30
Communicants (removed 3, died 1, ad. 2,)	53
Baptisms (infants 4, adult 1,)	5
Marriages	1
Funerals	2
Catechumens	40

St. James' Church, Cross creek.

Families	50
Communicants (removed 3, added 4,)	96
Baptisms (infants 18, adults 6,)	24
Funerals	1
Catechumens	56

Having sustained the fracture of a limb while returning from the last Convention, Mr. M. was prevented from the perform-

ance of any public duties during the ensuing five weeks; since that period, through the Divine mercy, he has been enabled to officiate regularly in the parishes under his immediate charge, and occasionally in their vicinity in places where calls for ministerial services were most necessary and pressing. No material change has taken place in the above parishes, since last report. The Congregations are generally numerous and attentive, particularly that at Cross creek; and it is humbly hoped the seed sown, may be so watered by the dews of Divine grace, as to produce fruit unto holiness, to the praise and glory of God.

The following preamble and resolutions, moved by the Hon. Mr. Wright, were adopted:

Whereas the Committee who were appointed at the last Convention of this Church, to receive propositions for fixing the seat of the Seminary, having failed to attend, or forward any report, therefore, resolved, that they be discharged from the further consideration thereof; and that a Committee of three, members of the present Convention, be appointed to attend to that duty, and report forthwith; whereupon, Messrs. Searle, Prince, and Morehead, were appointed.

Resolved, that a Committee of two members be appointed to report the state of the accounts for publishing the Journals. Whereupon, the following persons were appointed: Col. Johnston and Platt Benedict, Esq.

Resolved, that the Secretary be also Treasurer of the Convention.

Adjourned for Divine service.

Prayers and a sermon by the Rev. S. Johnston.

Thursday, June 2d, 8 o'clock, A. M.

Convention assembled.

The Right Rev. the Bishop opened the meeting with prayer.

Arory Buttles, Esq. and Mr. William Little, the former a Lay Delegate from St. John's Church, Worthington, and the latter from St. Peter's Church, Delaware, presented certificates of their appointment, and took their seats.

The Rev. Mr. Searle, from the Committee appointed to make a statement of the propositions for placing the Seminary, reported progress.

On motion, their report with documents accompanying it, were referred back to the same Committee, to which, the Rev. Mr. Morse and the Hon. J. C. Wright, were added.

The following preamble and resolution were adopted:

Whereas the character of the Church is necessarily connected with the walk and conversation of such persons as are elected to the responsible duties of Wardens and Vestrymen, therefore,

Be it resolved by this Convention, that the different parishes in this Diocese, be respectfully requested, at their annual meetings to select, as far as possible, Communicants only; and that at all Vestry *meetings, the senior* Warden, or any person whom he may

appoint, (provided there be no Rector or Clergyman present) be requested to open the meeting with prayer.

Adjourned till 2 'clock, P. M.

Convention assembled pursuant to adjournment.

The Hon. Mr. Wright, from the Committee appointed on the subject of fixing the site of the Theological Seminary, reported the following resolutions:

1. *Resolved*, that if at any time within six months from the first day of June, inst. there shall have been conveyed, by Deed in fee simple, to the Theological Seminary of the Protestant Episcopal Church, in the Diocese of Ohio, any quantity not less than four thousand acres of good land in one body, including the one thousand acres proposed to be conveyed by Mrs. Betsey Reed, which shall be adjudged in writing, by the Hon. Henry Clay, of Kentucky, to be of equal value with the estate conveyed by the Bishop of Ohio, in his Deed of donation, executed at London on the 27th of November, 1823; and if, during the continuance of the above specified time of six months, the Bishop shall have received additional subscriptions and donations for the benefit of said Seminary, to him satisfactory, then, and in that case, the said Seminary shall be thenceforth for ever established on the said tract, to be conveyed by Mrs. Reed, as aforesaid.

2. *Resolved*, that until arrangements are made for the convenient accommodation of the Theological Seminary, at the place of its permanent location, the board of Trustees be authorized, and respectfully requested to cause its operations to commence as soon as possible at the Bishop's present residence, near Worthington; Provided, that nothing in this resolution contained, shall be construed as determining the permanent location of the Seminary.

3. *Resolved*, That the thanks of this Convention and of the Church, are due to those persons who in different places have generously offered donations of land, money, labour and materials, to aid in the establishment of the Theological Seminary.

4. *Resolved*, that this Convention, as guardians under God of the interests of the Church in this Diocese, is deeply impressed with grateful feeling towards Mrs. Betsey Reed, for her most generous and munificent donation, whether the same be designated to the Bishop's fund, or to the Theological Seminary.

It was moved and seconded, that the first resolution be agreed to; and while the said motion was under consideration, the following preamble and resolutions were offered, considered, and unanimously adopted:

Whereas, though very munificent offers have been made to the Theological Seminary of the Diocese of Ohio, yet, hopes having arisen, from information obtained from the members of the Convention, that still more eligible donations may yet be made; *and whereas this* Convention consider it of vital importance to the

future prosperity of the Church in Ohio, that the Seminary shall be permanently established in the best possible situation,

Resolved, that the consideration of the first resolution, reported by the Committee, be indefinitely postponed; and that for the period of ten months hereafter, the Bishop of the Diocese be respectfully requested to receive propositions, in writing, for the establishment of said Seminary, and to lay the same before the Convention at their next meeting.

And be it further resolved, that the Bishop be respectfully requested to cause notices to be inserted in, at least, six of the most public newspapers within the state of Ohio, inviting proposals for the establishment of said Seminary.

The 2d, 3d, and 4th resolutions were then considered, and passed unanimously.

Adjourned for Divine service; when the Rev. Mr. Armstrong read prayers and preached.

Friday morning, June 3d, 8 o'clock, A. M.

Convention assembled.

Divine service by the Bishop.

Mr. William Sparrow, an honorary member of this Convention, having received a certificate of his appointment as lay delegate from St. Matthew's Church, Hamilton, took his seat.

The following preamble and resolution, by Col. Johnston, were unanimously adopted:

Whereas the worship of ALMIGHTY GOD, in morning and evening prayer, together with the *reading* of the HOLY SCRIPTURES, has always been considered no less a means of grace than a privilege and duty of a christian,

Be it therefore earnestly recommended, as the sense of this Convention, that every family in the Church observe this pious custom.*

---

* Fruitless will be the prayers as well as the endeavours of the Ministers of Christ, unless you also can be excited to pray for yourselves. Prayer is to the soul what culture is to the soil; it fits and prepares it both to receive the seed of God's word, and to render the dews and showers of heavenly grace availing. To this one point of duty, therefore, I would call your attention; for, without it, all the means of grace which you enjoy, will be as if they never were. Pray, then, for yourselves, or the prayers of others will be lost upon you. In secret, beg God to give you a sense of your sins, and show you your undone condition by nature; or the offers of pardon made to you in the gospel, will have no power to excite your love. COMMENCE, AND CONTINUE, THE WORSHIP OF GOD IN YOUR FAMILIES; OR GOD WILL NOT COMMENCE, NOR CONTINUE, HIS WORK OF GRACE TO THE SALVATION OF YOURSELVES AND HOUSEHOLDS. On the morning and evening lesson, *read with solemnity* according to the appointment of the Church, never cease to implore the heavenly blessing, that God "who hath caused all holy Scriptures to be written for our learning, would be pleased to direct and sanctify your hearts, that you may so read, mark, learn, and inwardly digest them, that by patience and comfort of his holy word, you may embrace and ever hold fast, the blessed hope of everlasting life."

Bishop Chase's Address to the Laity, in Convention of 1823.

"The Committee appointed to report the state of the accounts for publishing the Journals," report that the receipts and expenditures, as specified to the Convention in the Treasurer's account, have been correctly kept, and that there remains a small balance in his favour.

Resolved, that the Secretary address a Circular to the different parishes in arrears to this Convention, requesting an immediate payment of their respective dues.

The following preamble and resolution were adopted:

Whereas the practice of mixing in the fashionable amusements of the world, is inconsistent with the principles of Christianity, and has a direct tendency to check the progress of vital religion: Therefore, resolved, as the sense of this Convention, that it be earnestly recommended to the members of the Church to abstain from frequenting BALLS, and other places of vain amusement; and that they likewise use their influence with their families and dependants, to induce them to abandon such practices.

The following persons were elected as the standing Committee:

Clergy.	*Laity.*
Rev. Roger Searle,	Col. John Johnston,
Rev. Samuel Johnston,	Bezaleel Wells, Esq.
Rev. Intrepid Morse,	Noah M. Bronson, Esq.
Rev. John Hall.	William Little.

On motion, resolved, that Trustees of the Bishop's fund, for three years next ensuing, be now elected; upon which, Mr. John Matthews, Mr. William Little and Samuel Bell, Esq. were duly elected to the said office.

On motion, resolved, that this Convention do now elect two clerical and two lay delegates to attend the next general Convention, to be holden in the city of Philadelphia, on the first Tuesday in November, 1826; whereupon, the following persons were elected:

CLERGY.	LAITY.
Rev. Roger Searle,	Bezaleel Wells, Esq.
Rev. Samuel Johnston.	Col. John Johnston.

Resolved, that this Convention tenders its thanks to the citizens of Zanesville and Putnam, for the hospitable kindness shown by them to the members; and also to the Methodist and Presbyterian societies of the former place, for the use of their houses of public worship.

Resolved, that the next meeting of this Convention be held in the parish of Trinity Church, Columbus.

After an affectionate exhortation to the practical duties of christianity, prayers were offered, the Episcopal blessing pronounced, and the Convention adjourned, *sine die*.

PHILANDER CHASE,
Bishop of the Protestant Episcopal Church, in the Diocese of Ohio, and President of the Convention.

Attested, SAMUEL JOHNSTON, *Secretary*.

N. B. Prayers and a sermon, by the Rev. Mr. Morse, in the evening.

APPENDIX No. I.

An Act to incorporate the Theological Seminary of the Protestant Episcopal Church, in the Diocese of Ohio.

Whereas John M'Corkle and Charles Hammond, a committee appointed on behalf of the convention of the Protestant Episcopal Church in the diocese of Ohio, have, by their petition to this General Assembly, represented that a seminary for theological education has been established by said convention within this state, and in order to the more convenient management of the concerns of the said seminary, and to the permanency of its establishment in this state, have prayed that the said seminary may be incorporated—Therefore,

Sec. 1. *Be it enacted by the General Assembly of the state of Ohio,* That the Right Reverend Philander Chase, now Bishop of the Protestant EpiscopalChurch in the diocese of Ohio,Roger Searle, Intrepid Morse, Ezra B. Kellog, Samuel Johnston,Bezaleel Wells, William K. Bond, John Johnston and Charles Hammond, the present trustees of the said seminary, and their successors appointed in conformity with the provisions of the constitution of said seminary, as now established, be, and they are hereby constituted a body corporate and politic, in fact and in name, by the name of the "Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio;" and by that name shall have succession, and be capable in law of suing and being sued, defending and being defended in all courts and places, and in all manner of actions, causes and complaints whatsoever; and may have a common seal, and change the same at their discretion:—and by that name and style shall be capable in law and equity of taking and holding by devise and otherwise, or of purchasing, holding and enjoying to them and their successors, any real estate in fee simple or otherwise, any goods, chattels and personal estate, and of selling, leasing, mortgaging or otherwise disposing of said real and personal estate, or any part thereof, as they may think proper: *Provided,* That the clear annual income of such real and personal estate, exclusive of any lands or tenements that may be occupied by the said seminary for its accommodation, or that of its officers or professors, shall not exceed the sum of twenty thousand dollars.

Sec. 2. That the present trustees of said seminary and their successors in office, under the constitution thereof, as now established, or as the same may be hereafter altered or amended, shall have the care and management of said seminary and of its estate and property, and shall have power from time to time, to sell or otherwise dispose of its estate and property, and to apply the avails thereof and all other funds of said seminary for its benefit and advantage, as they shall deem expedient; and shall also have power, in conformity with the provisions of the constitution of said seminary, to make by laws and ordinances for the appointment of Professors and other officers of said semi-

nary, for regulating the duties and conduct of the Professors, officers and students therein, for conducting its business and concerns, and generally for the good government of the same:—*Provided*, The same be not inconsistent with the constitution and laws of the United States, or of this state.

Sec. 3. That this act be, and is hereby declared a public act, and that the same be construed in all courts and other places, benignly and favourably for every beneficial purpose therein intended.

Sec. 4. That the General Assembly may at any time hereafter modify or repeal this act; but no such modification or repeal shall divert the real and personal estate of the seminary to any other purpose than the education of ministers of the gospel in the Protestant Episcopal Church in the United States of America.

M. T. WILLIAMS,
Speaker of the House of Representatives.
ALLEN TRIMBLE,
Speaker of the Senate.

December 29, 1824.

Proceedings of the Board of Trustees of the Theological Seminary of Ohio.

Zanesville, Friday, June 3d, 1825.

This being the time and place appointed by the constitution of the Theological Seminary of the Diocese of Ohio, for the meeting of the Board of Trustees of the same, the Right Rev. Philander Chase, President, having taken the Chair, the following persons, members of the Board, appeared and took their seats: the Rev. Messrs. Searle, Johnston, Morse, and Col. John Johnston. Rev. Mr. Morse was elected Secretary, pro. tem.

The following preamble and resolution were unanimously adopted:

Whereas the Convention of the Protestant Episcopal Church, within the Diocese of Ohio, at their late session, (in June, 1825) did authorize and direct that the Trustees of the Theological Seminary should take immediate measures for opening said Seminary on the premises of the Bishop, near Worthington, and for continuing the same there until a permanent location be made; therefore, *resolved*, by the Board of Trustees aforesaid, that the Bishop is hereby authorized and empowered, to cause to be commenced the different courses of instruction which may be necessary, in the same; to employ Teachers, a Steward, and all other persons proper and necessary to carry the views of the Board into effect; to fix and regulate their compensation, the price of tuition, boarding, washing, and lodging; and to exercise all the controlling power over the said Seminary which is generally customary in incorporated Seminaries.—The Board reserving to themselves, at all times, the power, in conjunction with the Bish-

op, of repealing, altering, or amending, any such rules or regulations as aforesaid.

Adjourned.

PHILANDER CHASE,
President.

Attested, INTREPID MORSE, *Secretary, pro. tem.*

APPENDIX No. II.

PROCEEDINGS OF THE MISSIONARY SOCIETY.

Zanesville, June 2d, 1825.

This being the day appointed by the Convention, for the anniversary meeting of the "Protestant Episcopal Missionary Society, within and for the Diocese of Ohio," the members assembled during the recess of the Convention. The Right Rev. President of the Society took the Chair; Mr. Wm. Sparrow was elected Secretary, *pro. tem.* The minutes of the last anniversary meeting were read, after which the annual Report of the Board of Managers was presented, and read by the Rev. S. Johnston. Whereupon, on motion of the Rev. Roger Searle, it was

Resolved, that this society adopt the Report now submitted, and that it be printed under the direction of the Board to be elected this day.

The Right Rev. the Bishop stated what measures had been pursued by himself, during the past year, in relation to the Society.

The Society then proceeded to the election of the following gentlemen, as a Board of Managers, for the ensuing year: the Rev. Roger Searle, Rev. John Armstrong, Rev. Samuel Johnston, Rev. Intrepid Morse, Bezaleel Wells, Esq. Col. John Johnston, Henry Brush, Esq. Arory Buttles, Esq. Mr. William Sparrow, Mr. William Little and Mr. A. I. McDowel.

The Managers then proceeded to elect, from their own number, the officers required by the 6th article of the Constitution; whereupon the following persons were duly chosen, viz:

The Right Rev. Philander Chase, D. D. *ex officio President.*
Rev. Roger Searle, *Vice President.*
Rev. Samuel Johnston, *Treasurer.*
Rev. Intrepid Morse, *Cor. Sec'y.*
Mr. William Sparrow, *Rec. Sec'y.*

ANNUAL REPORT.

The Managers of "the Protestant Episcopal Missionary Society, within and for the Diocese of Ohio," submit the following Report of their proceedings.

Agreeably to the solicitations of many of the members of the Society, the *President* and several of the Clergy, by communica-

ting with their brethren to the eastward, have endeavored to prevail on some individuals to immigrate to the west, with a view of performing missionary services, all of whose exertions have been ineffectual; and knowing that this disappointment would seriously affect the small parishes formed, there was no other way, than for the Clergy, as hitherto, to devote a portion of their time to the destitute parishes ardently anxious for the ministration of the word and sacraments. This has been done as far as practicable; and, although their own immediate cures have felt the want of their regular services, the Church at large, we trust, has been benefitted by their labours.

It is a subject of sincere regret, that no Missionaries can be obtained to assist in preserving our destitute parishes from utter extinction; the only course, however, is to submit with patience and resignation to what is undoubtedly the sovereign will of a righteous Providence.

The Managers respectfully entreat the Clergy to redouble their exertions in behalf of our spiritual Israel; and both Clergy and Laity we would exhort, to use unremitted and earnest prayer, that the Great Head of the Church may send forth into this portion of his fold, Pastors after his own heart, who will feed the famishing flocks with the bread of life, and give them to drink of the waters of salvation.

Owing to sickness, the state of the roads, and various other causes, the Clergy, since we last assembled, have not extended their labours beyond the bounds of their respective parishes, as much as hitherto. In the ensuing summer we hope it may be otherwise.

By reference to the Reports made to the Bishop, both last fall and at the present Convention, particularly to the former, may be seen the amount of missionary services performed in our Diocese.

The Managers desire, that the different congregations be respectfully requested to continue their collections in behalf of the Society, and that none of them be deterred from this duty through an apprehension that the sums to be realized will fall short of their wishes.

Not less imperious is the duty of every Church, however limited its means, to form within itself an auxiliary to the parent institution. In this way only, can the Society be sustained. "*Be merciful after thy power.*" "*If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity.*"

Those delinquent in paying their arrearages, are once more reminded of the necessity of attention to their duty.

At the last meeting of the Society, the Treasurer submitted his report, which was read, and approved; as also that of his successor, at the present Convention; both of which are now published.

The Managers take this opportunity to acknowledge with gratitude the kindness of Mrs. L. McDonough, of Middletown, Conn. in

a donation to this Society of land, through the medium of the Foreign and Domestic Missionary Society. They also feel gratified in recording, to the praise of the memory of the late Hon. P. S. VAN RENSSELAER, of Albany, N. Y. the liberality he manifested in addition to his assistance when collections were made in behalf of the Society in Albany, that of his liberal donation of fifty Bibles* to the Institution.

While we mourn the scarcity of Clergymen, let us devoutly supplicate the Great Head of the Church, that the Seminary for the education of pious youth for the gospel ministry, which his gracious providence has enabled us to establish, may, in due time, furnish many Heralds of the gospel of peace, who shall be successful in winning souls to Christ.

PHILANDER CHASE, *President.*

Attested, WILLIAM SPARROW, *Secretary.*

* Reported through inadvertence, by the late Rev. P. Chase, Jr. as the gift of the Albany Bible and Prayer Book Society.

CONSTITUTION

OF THE

PROTESTANT EPISCOPAL MISSIONARY SOCIETY,

WITHIN AND FOR THE DIOCESE OF OHIO.

Article 1. The society shall be known and called by the name of "The Protestant Episcopal Missionary Society within and for the Diocese of Ohio."

Art. 2. Every person who shall subscribe and pay one dollar annually, shall be a member of said society, and every person who shall subscribe and pay twelve dollars in hand, shall be considered a member of the society for life.

Art. 3. Every person who becomes a member, in virtue of an annual subscription, hereby binds himself to pay to the Treasurer of the Society for the time being, his annual subscription; and agrees that, an action may be sustained against him for the amount thereof, in the name of the Treasurer, for the time being, for the use of the society, until notice be given to the President that such person is no longer a member of the Society.

Art. 4. So soon as fifteen subscribers have subscribed this constitution, the society shall proceed to organize itself, and choose its officers. The time and place of such organization, shall be appointed by the Bishop of the Diocese.

Art. 5. The Bishop of this Diocese shall, ex-officio, be President of the Society, and President of the Board of Managers.

Art. 6. There shall be a Board of Managers, to consist of twelve members, who shall be elected annually, by ballot, by the members, at their anniversary meeting. The Board of Managers shall elect, out of their own body, one Vice President, a Treasu-

rer, a corresponding, and a recording Secretary; who shall vote in the Board of Managers, as other members. Any five of the Managers, with the President, or Vice President, shall constitute a board to transact business.

Art. 7. There shall be an annual meeting of the Society in every year, at the place where the state Convention shall meet, on the day next succeeding the day of meeting of the Convention, and the President shall appoint some proper Clergyman to deliver a sermon before the Society, at such anniversary meeting.

Art. 8. The Board of Managers shall meet twice in every year, at such time and place, as the President shall appoint; and as many times oftener as the President and five of the Managers shall deem necessary. The President shall cause the recording Secretary to notify the Managers of the time and place of such meeting, at least thirty days before the time appointed for it to take place.

Art. 9. If from any cause, the President shall be absent, or unable to act, or, if the Episcopate shall be vacant, the Vice President shall officiate as President of said Society.

Art. 10. The funds of the Society shall be solely appropriated to the support of Missionaries, within the Diocese of Ohio. The Ecclesiastical authorities of the Diocese, shall employ, and direct the service of such Missionaries, who shall, in all cases, be subject to the Constitution, canons, and rubrics of the Protestant Episcopal Church, in force in the Diocese of Ohio.

Art. 11. All sums paid by subscribers, made by voluntary donation, or collected by agents under the direction of the Society, shall be paid into the treasury; and, only paid out by the Treasurer upon order of the President, or Vice President, acting as President. The Treasurer shall exhibit an account of the receipts and expenditures, at every meeting of the Board of Managers; and, also, at the anniversary meeting of the Society. His accounts shall be audited and settled, once in every year, by a Committee of the Board of Managers, to be appointed by the Board. And the Treasurer, previous to entering on the duties of his office, shall give bond, with two or more sufficient securities, in the sum of five thousand dollars, payable to the person acting as President, conditioned, that he shall account for, and pay over, all monies belonging to the Society, which may come into his hands, to the order of the President, or Vice President acting as President, respectively, at such times as he shall be thereunto required, and discharge all other duties enjoined upon him by the Constitution, laws and resolutions, of the Society. And in case either of the offices of Vice President, Treasurer, corresponding or recording Secretary, shall become vacant, by death or otherwise, it shall be lawful for the President to fill such vacancy; and the person so elected, shall continue in office until a successor is duly elected.

Art. 12. The names of all those who make voluntary donations to the society, shall be recorded and published, with the amount

of such donation, whenever a publication is made of the state of the funds of the Society.

Art. 13. It shall be the duty of every member to exert himself to increase the strength, and extend the usefulness of the Society; and, the better to effect this, the Society shall have power to receive the aid of auxiliary Societies, which are recommended to be formed in every parish.

Art. 14. The Board of Managers shall unite with the Bishop of the Diocese, in selecting one, or more persons, to make personal representations to the Bishops of the respective Dioceses of the United States, and elsewhere, if they may think proper, of the destitute state of the Church within the Diocese of Ohio, and to obtain proper authority, to solicit donations for the support of Missionaries within the same.

Art. 15. This constitution shall not be altered, except at an anniversary meeting, by the consent of two thirds of the members present; and alterations so made, shall have no effect, until approved of by the Convention.

FORM OF CONSTITUTION
RECOMMENDED TO
AUXILIARY SOCIETIES.

ARTICLE 1. This association shall be known by the name of the Missionary Society of Church, in and shall be auxiliary to the Protestant Episcopal Missionary Society, within and for the Diocese of Ohio.

ARTICLE 2. The object of this Society shall be, to collect funds for the support of missions; which funds, so collected, shall be paid over to the Treasurer of the society, before mentioned, on or before the meeting of the annual Convention of the Diocese of Ohio.

ARTICLE 3. Any person paying not less than , may become a member of this Society; and, by paying at one time, may become a member for life.

ARTICLE 4. The affairs of this Society shall be managed by a President, Directors, and Secretary, which officers shall be chosen after the first election, at the annual meeting, on the day

ARTICLE 5. Any of the Directors, together with the President, or, in his absence, two thirds of the Directors, shall be a quorum for transacting business. The President, or any two Directors concurring, may call a meeting of the board at any time.

ARTICLE 6. The anniversary meeting shall be held at on Easter Monday, when the annual Report of the Board of Managers shall be presented.

ARTICLE 7. No alteration shall be made in this Constitution, except by a concurrence of two thirds of the members present at any meeting of the Society.

the oldest Presbyter present, shall cause the Convention to be opened with prayers, and preside himself in the same.

Article II. The Presbyters and Deacons of this Church, in order to be qualified for a seat in the Convention, must show that they have been regularly admitted, or settled, as officiating ministers, in some parish or congregation, in this Diocese, or State, in communion with the Convention; or that they are employed as missionaries, under the direction of the Convention; or that they are the stated professors, or teachers of some College, or incorporated Academy of learning, in this state. The Lay Delegates, must show that they have been duly chosen, or appointed by the congregation or vestry of the Church, which they represent.

Article III. The Bishop has power to call special Conventions, when, in his opinion, it is necessary for the good of the Church; or when applied to for that purpose, by the standing Committee; and, in case of a vacancy in the Episcopate, the standing Committee, on urgent reasons, may call a special Convention.

Article IV. There shall be an annual Convention of the Church in this Diocese, or State, on the first Wednesday of June, of every year, in the town of Worthington; the time and place, however, subject to be altered by the Convention; provided such alteration be on the minutes of the Convention, and due notice thereof given to the several parishes.

Article V. At every annual Convention, a Secretary shall be appointed, to record all the proceedings of the Convention; to preserve their journals, and hand them to his successor, and give notice to the clergy and parishes of the meeting of the Convention.

Article VI. The standing Committee of this Diocese, shall be chosen in Convention, annually; and shall consist of such equal number of Presbyters and Laymen, as the Convention in session, shall deem sufficient, and hold their offices until their successors are elected. Any three of said Committee, one of whom, at least, shall be a Presbyter, shall be a quorum, for transacting business, when convened at the request of the Bishop: at all other meetings of the committee, a majority of the whole members shall be a quorum to transact business.

Article VII. All officers of the Convention, or Diocese, shall be elected by ballot; and a majority of the whole shall decide. In the choice of a Bishop, the Clergy and Laity shall vote separately; the Clergy individually, and the Laity by congregations; and a concurrence of a majority of each order, shall be necessary to constitute a decision.

Article VIII. A proposition to alter this Constitution, shall be inadmissible, unless made in writing, and approved by two thirds of the Convention. If so made, and so approved, it shall lie over to the next Convention; and, if again approved by the next Convention, by a majority of the two orders, of Clergy and Laity, voting separately, the amendments shall take place, be valid and *obligatory*.

APPENDIX IV.

CANONS FOR THE GOVERNMENT OF

The Protestant Episcopal Church, in the Diocese of Ohio.

CANON I. Each officiating, settled minister in this Diocese, shall keep a book, or register, in which he shall enter every baptism, marriage, and funeral, within his cure: he shall also keep a register of the communicants of his Church, and the number of families within his cure; and his *Notitiæ Parochiales*, embracing these subjects, shall be presented to the Bishop, at the annual Convention.

CANON II. It shall be the duty of every Clergyman, to attend all Conventions of this Diocese; and, it shall be the duty of every parish, to send one or two Lay Delegates.

CANON III. Disorderly and immoral conduct; neglect of duty; disregard to the Constitutions and Canons of the Church, or disseminating, or countenancing opinions which are contrary to its doctrines, are offences for which a Clergyman may be brought to trial.

CANON IV. If a minister offend, in any one of the respects, specified in the third canon, application in writing, signed by his accuser, or accusers, shall be sent, in the first instance, to the standing Committee; and if it appear to them, that there is ground for the charge, they shall report thereupon to the Bishop, who shall nominate four Presbyters, (no one of whom shall be a member of the standing Committee, who joined in the report aforesaid, provided a sufficient number of Presbyters can be had, without such member,) out of whom the party accused may choose three; or if he neglect, or refuse to do this, the Bishop shall appoint three; who shall be constituted a board, for trying the accused person. The Bishop shall appoint the time and place of trial, of both which, at least a month's notice shall be given to the party accused; and should he neglect, or refuse to attend, the trial shall proceed. The board thus constituted, or a majority of them, shall examine, fully, the charges alleged, and keep a minute and accurate record of the testimony of witnesses, and of every question and proceeding that comes before them. No charge shall be substantiated on a testimony of less than two witnesses. On the examination of any witness, should the accused party require it, an oath, or affirmation, shall be administered by a magistrate. In all questions, a majority of the whole board, shall be necessary to a decision. The board having come to a decision, on the charge, or charges, respectively, shall communicate this decision to the Bishop; and, also, in case they have found the accused party guilty, the sentence, which, in their opinion, should be pronounced. A certified copy of the record of their proceedings shall be laid before the bishop, and his judgment in the case shall be final.

CANON V. The Clergy shall pay strict regard to the Rubrics of the Church, and shall neither alter nor mutilate the service, otherwise than they are by the Rubrics permitted.

Canon VI. All candidates for holy orders, shall be examined on such subjects as are prescribed by the Canon of the general Convention.

Canon VII. No Clergyman shall remove from one parish to another, in this Diocese, without the Bishop's consent. But if the Bishop should refuse, and the Clergyman should thereby think himself aggrieved, an appeal may be made to the Convention.

Canon VIII. All annual meetings, for the choice of Wardens and Vestrymen, shall be opened by prayer; and if there be a Rector, or Clergyman, he shall preside, agreeably to ancient usage. In case of a vacancy, or necessary absence of the Rector, or Clergyman, the seni r officer present, shall preside.

Canon IX. Whereas, the alms and other devotions of the people, at the holy communion, are committed to the minister at the altar, for presentation, and remain at his disposal—it shall, therefore, be his duty to dispense the same, according to the true interest and meaning of the Churches—it being understood, that the Rector will be assisted in this duty by the Wardens of the parish. And, in case any Minister present alms, and other devotions at the altar, in any vacant parish, he shall commit them to the Wardens of said parish, for their disposal; and the Minister, or, (in case of vacancy) the Wardens, shall render an account of the disposal, at the annual parish meeting.

Canon X. No person displaced from the ministry, or while suspended from the exercise of the functions of the same—no excommunicated person—nor any one while under a suspension from the pri ilege of the holy communion, shall take a seat in the Convention of the Protestant Episcopal Church of the Diocese of Ohio, from and after the passage of this Canon.

XI. Whereas reading Clerks, or Lay readers, are no otherwise recognised by the Church, than as persons permitted, in the absence of ordained Ministers, to read the prayers, lessons of the Holy Scriptures, and approved sermons, in strict conformity to the Rubrics and Canons of the Church; and, whereas, they should be *exemplary* and *godly* persons, and as such, ought to be well known, and approved by the ecclesiastical authority; it is hereby declared, that no person elected or nominated by any congregation or vestry, shall be considered as authorised to perform the duties above named, till he shall have been approved and appointed thereto by the Bishop of the Diocese; or, in case of any vacancy, by the President of the standing committee.

Canon XII. No parish shall be entitled to a representation in Convention, unless its organization shall have been made known to the Bishop, and such organization approved and registered by him, at least three months, before the meeting of the Convention. And no parish shall be entitled to more than *one delegate*, unless such parish shall be duly incorporated, according to the act of the General Assembly of the state of Ohio, for the incorporation of Religious Societies, and the act supplementary thereto.

THE NEW YORK
PUBLIC LIBRARY
P 32760
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1899.

JOURNAL

OF THE

PROCEEDINGS

OF THE

NINTH ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

OF THE

STATE OF OHIO:

HELD IN COLUMBUS,

June 7th, and 8th,

1826.

COLUMBUS:

Lewis & Glover, Printers.

1826

JOURNAL.

Columbus, June 7th 1826.

At this time and place, agreeably to constitution and adjournment, the Convention of the Protestant Episcopal Church in the Diocese of Ohio, assembled. Morning Service was performed by the Rev. Intrepid Morse and after an address, the ordination to the Holy Order of Deacons, of Messrs. C. P. Bronson and William Sparrow, who were presented by the Rev. Samuel Johnston, and the administration of the communion, by the Bishop, the following clergy took their seats:—The Rt. Rev. PHILANDER CHASE, D. D. Bishop of the Diocese and President of the Convention, the Rev. *John Hall*, Minister of St. Peter's, Ashtabula, the Rev. *Samuel Johnston*, Minister of Christ Church, Cincinnati, the Rev. *Intrepid Morse*, Minister of St. Paul's, Steubenville, and St. James', Cross creek, the Rev. *Roger Searle*, the Rev. *C. P. Bronson*, Deacon, and the Rev. *William Sparrow*, Deacon.

The following lay delegates presented their certificates of appointment and took their seats:—

Moses Thompson, *John Mitchell*, St. Mark's Church, Mill Creek.
James Dugan, *Daniel Dunlavy*, St. James' Church, Cross creek.
Trial Tanner, *J. M. Boardman*, St. James' Church, Boardman,
Nicholas Torode, *Hugh O'Neil*, Christ Church, Seneca, Monroe county.
John Trimble, *Charles Elliott*, St. Matthew's Church, Perry, Coshocton co.
George L. Chapman, Trinity Church, Cleaveland.
Bazaleel Wells, St. Paul's Church, Steubenville.
R. W. Cowles, *R. H. Griswold*, St. John's Church, Worthington.
Zaccheus Biggs, *Horace Foote*, Christ Church, Cincinnati.
Amos Woodward, *Platt Benedict*, St. Paul's Church, Norwalk.
Stephen Sibley, St. John's Church, Liverpool, Medina co.

John Hickcox, } St. Paul's Church, Medina.
Gustavus V. Willard, }
John Matthews, St. James' Church, Zanesville.
David Prince, Grace Church, Berkshire.
Matthew Matthews, Trinity Church, Columbus.
William Little, St. Peter's Church, Delaware.
Jacob Hull, St. Peter's Church, Ashtabula,
Alexander Holmes, Trinity Church, Newark.

THE BISHOP'S ADDRESS.

BRETHREN.

The history of the P. E. Church in Ohio during the last year, exhibits little more than the deplorable effects of the want of clergymen. Except my own feeble endeavours, the parishes in the Diocese have been blessed with the regular ministrations of but three clergymen: these are the Rev. Messrs. Morse, Johnston and Hall. The Rev. Mr. Searle has been for the greater part of the year absent from the Diocese, I am told for the recovery of his health. The Rev. Mr. Armstrong, residing in Virginia, has been able to devote but a small part of his time to this Diocese. The Rev. Mr. Lanston coming into the Diocese with letters demissory from Bp. Kemp, officiated for a few Sundays in Zanesville and its vicinity, and moved to Troy, where and at Piqua, I have heard he has preached a few times.

My own duties, during the past year, have been so weighty and difficult, and withal of such different natures, that I fear but few of them have been rightly discharged. They need the forbearance of man and the mercy of God. Some of these have related to the Diocese; some to the institution of religion and learning committed to our care; and not a few of these to struggles for the means of living.

At the Convention of last year in Zanesville, I confirmed seven persons and admitted Mr. Gideon McMillan, a candidate for Holy Orders. Thence having returned to the place of my residence, I did the duties of a parochial clergyman in Worthington, Columbus, Delaware and Berkshire, as well as my manifold avocations would permit. Not a Sunday is recollected, except two, in which I did not perform divine service morning and evening; and I often preached on week days in these parishes when not engaged in distant journeys. For the most part, their attendance with me on the duties of public worship has been punctual and their conduct uniformly devout. In Columbus the zeal of the parish has been enkindled by the piety of their excellent

Lay Reader Mr. M. Matthews; and their number is increased and their union strengthened.

The parish of St. Peter's Delaware deserves the commendation of all who lament the great want of Churches in our new country. By the exertions of a few worthy and spirited gentlemen, this village, a few years ago a howling wild wood, is now adorned with a neat Gothic Church 50 feet by 40, exclusive of the steeple. It will soon be finished for Consecration.

From Radnor, a Welch settlement west of Delaware, several persons attend St. Peter's Church. I mention it here because of the interest of late excited by the hopes of educating a young Welch minister, who can preach the gospel to them in their own language. Such a youth is now in our school fitting for the Theological Seminary.

Before I quit the mention of these parishes of which I have in part taken the parochial charge, I cannot but feel it my duty to advert to the laudable exertions of the "Female Tract Society of Worthington and its vicinity." Others have done well in *circulating* tracts, but this Society is the only one of our communion in the State, which has been engaged extensively in the *printing* of them. Since last their name was mentioned to the Convention in 1819, these excellent and faithful members of our Communion have been constantly and zealously, though silently doing good. In proof of which I state that they have, though with only such means as they could raise within their very limited and humble circle, printed 9500 tracts all of a character approved by authority and selected with christian taste. "These," say they in their report, "have been circulated in all parts of the state through our Missionaries and other pious persons and have always been thankfully received. There is every reason to believe, that they have been the means of doing good, by instructing, comforting and encouraging the Christian whose privileges are so few, in many parts of our state." "The object of the Society in making this report is to induce their sisters in the different parishes throughout the Diocese, to form similar associations to aid the spread of religious knowledge—that the solitary mother in our infant settlements may have the means of impressing on the minds of her little family those important precepts which will make them wise unto salvation."—

The statistical account of these four Parishes will be seen on the schedule of the Diocese.*

*See appendix 3.

1825 *July* 3. Having set off on a tour through the middle of the Diocese, I officiated in Granville, in Licking Co. both morning and afternoon and preached to a large and attentive congregation. Thence I passed to the parish of St. Matthews, in Coshocton Co. where I visited a sick person, Mr. Edwards.—Same day I visited that pious and venerable member of the church of Christ, Mr. William Wilson; and preached a sermon at his house in the evening.

7. I preached and performed divine service at the house of Mr. Charles Elliott in Knox Co. Same day in the evening I did the same duty at Mr. Trimble's in Coshocton Co.

8. Friday, I did the like duty at the Church, and same day rode to Mr. Wilson's, and to him and other pious neighbors I administered the sacrament of the Lord's Supper.—This was a time and an occasion much to be remembered on account of the confessions made by a good old man exceeding ninety years of age concerning the vanity of all human enjoyments. Though his days had been lengthened, like those of Jacob far beyond the ordinary age of man, yet he saw their brevity and emptiness. He did not say as the thoughtless fain would always say, to the great detriment of their souls, *many* and *happy;* but with Jacob he said "*few* and *evil have the days of thy servant been.*" He saw and felt himself a pilgrim. Through the cloud and sea of baptism he had entered on his journey to the heavenly Canaan, and has since most triumphantly, under the banners of Jesus, passed the Jordan of death. God has given him rest.

9. Was spent in the teaching and exhortation of several families.

10. Sunday, I visited a family before church and endeavored to prepare them for baptism. The morning service was performed, the holy Communion administered to fourteen persons and confirmation to two. One adult and three children were baptized. The congregation was very large. I think it was more than a year since this congregation had been visited, or received the ministrations of any clergyman. What would be their joy could the word and sacraments be extended to them even once a quarter!—Their little building called St. Matthew's Church, Perry towrship, will be finished this summer, and for their exertions and encouragement I have promised them a portion of Lady Rosse's bounty.

11. Went to St. Mark's parish, Mill creek township, in the northern part of Coshocton Co. Twice this day in endeavoring to shorten my journey, I deviated from the right path and suffered through great fatigue of body. But God was with me through the untrodden forest and never suffered my heart for a moment to despond. The good of his Church in the salvation of immortal souls was an object like a star in the midst of a dark and angry sky. It guided to the Saviour—the source of our consolation.

12. I visited several families some miles distant from each other and exhorted them to christian godliness; and the same day performed public service and preached at Mr. Elliott's.

13. Sought out and prayed with several families in the woods, and in the evening performed service, preached a sermon and baptized two children at Mr. Mitchell's

14. Rode nine miles to Mr. James Elliott's in Holmes Co. performed divine service and preached, and in the evening visited a sick man.

15. Rode about 13 miles to Mr. Elliot's where divine service was performed and a sermon preached preparatory to the administration of the ordinances on Sunday.

16. Visited Mrs. Fanny Elliott—preached and performed divine service at her house.

17. Sunday Morning, prayers and a sermon. Baptized one adult and nine children and confirmed ten persons. The congregation very large.

18. Same day half past six went to Whiteeyes township and baptized six children. I attended the funeral of Mr. John Stonehocker and preached a sermon. Same day at Mr. Elliott's baptized three children on my road to Coshocton, where I arrived the same evening and officiated in the court house. The congregation though collected at short notice was respectable and very attentive.

19. Rode again to Perry township.

20. Again visited the good Mr. Wilson and same day rode to Mr. C. Elliott's in Clay township, Knox county where I performed divine service and preached a sermon.

21. Went to Mt. Vernon where evening service was performed and a sermon preached and a child baptized. Congregation large and attentive.

22d. This day for the first time in company with a number of gentlemen, I explored the lands now rendered so interesting to us on account of their many advantages for the location of the Seminary and College.—From Mt. Vernon I passed immediately to my place of residence.

24. I officiated in Worthington.

31. Did the same duty in Columbus.

Aug. 2. Returning to my home I was summoned to attend the funeral of a man struck suddenly dead by a flash of lightning. Awful and impressive was the scene! The fatal fluid had entered at his temple, passed unseen through his frame and left his body lifeless. Let those who are unprepared to die hence learn their danger.

6. Having remained at Worthington for a few days, I set off on a tour to the northern part of the Diocese, and on

7. Held morning and evening service at Berkshire and preached twice. Same evening rode to Kingston, visited two sick persons, administered the holy communion and baptized one adult.

8. At Mount Vernon in the evening I preached and performed divine service in the court house.

9. Rode to Loudonville, performed divine service and preached.

10. At Mansfield did the like duty.

11. I proceeded to New Haven, Huron Co.

12. Preached, performed divine service and confirmed one person.

14. Sunday, Norwalk, morning and evening prayers, I preached twice and in the evening catechised and exhorted the young.

15. At the same place I performed the funeral service and preached.

16. Rode to Portland, preached and performed the burial service.

17. Went to Mr. Woodward's where I read prayers and preached. And though brevity in my narative is indispensable, I cannot refrain from stopping to record some things which have touched my heart's best feelings and given a new and most interesting direction to our endeavours to benefit the human family. These things concern the natives of our land.

Some time ago I had heard of the scattered remnants of the Oneida and Mohawk Tribes who still retained the use of our Liturgy, once taught them by the British Missionaries when

they resided under that government. And it was my most anxious wish to see and converse with them. This wish it pleased God most graciously to gratify.—I paid them a visit, setting off from Mr. Woodward's after divine service and a sermon. We lodged at Mr. Coles' the last house in the white settlements.

18. The morning of the 18th of August, 1825, gave some hopes of a fair and pleasant day, but it proved otherwise. The sky was soon overcast, and a dark gloom hung over the forest, already dark and gloomy by the thickness of the deep green foliage. Our way was nearly west, towards the Sandusky River, and lay through a pathless desert with hardly a trace to guide our steps; but confident in the goodness of our cause and the protection and blessing of the common Father of men and nations, we set forward. The beauty of an open oakland scenery for a time cheered us; but it soon changed to a thick dark underleafed forest, in which having missed our path, we travelled in the rain, it was judged, five and twenty miles, before we reached the huts of the Indians we were seeking. To us, wet, hungry and waysore, these little shelters from the storm appeared like the abodes of comfort. Some aged men and women of the Mohawks, fit emblems of their tribe, once vigorous, now in decay, met us at their lowly cabin doors. My worthy friend and guide the Rev. Mr. Coe, who had seen and known these interesting people before, now told them my name and errand. I passed around their little settlement, and the evening and the morning were spent in trying to do them good. I found them not like heathens. They had known Jesus their Creator and Saviour, from their youth, and the liturgy and formularies of the Church of England, with part of the book of Genesis, and the Gospel of St. Mark, translated into their language, A. D. 1787, had been the blessed means by which this faith had been taught and handed down from their forefathers. What a comment this, on the great utility of accompanying the translation of the scriptures, with the formularies of primitive devotion! And what an overpowering refutation is this of the ungodly objections, made to the christianizing of the heathen, by diffusing the light of the Holy Bible among them! From this instance of God's blessing on the means, let christians take courage. Their bread being cast by faith on the waters of God's providence, shall return blessed after many days; and though now through much persecution, from the hosts of infidelity, they go on their way weeping; yet if they perse-

vere, the whole world will, like a ripe field of corn, come to the christian faith with joy, and bring their sheaves of holy fruits with them.

19. Divine service was performed with these Indians, on the morning of this day, though it rained incessantly, they came in goodly numbers; and seemed with one heart and voice to join in the responses, as the prayers were read by myself, and repeated by an elderly person in their language. By their apparent simplicity and godly sincerity, I was reminded of the accounts given us of the Apostolic worship.

I could not part from these most engaging people, without giving them some hopes of being benefited by the school, which had been committed to our care, through the bounty of their former benefactors. I promised to take several of their young men and boys, board and educate them, looking to God for means and ability to support me in so great expense. And here I cannot resist the desire, to connect the sequel with the beginning of their history, though it destroy the order of my narrative.

Soon after my visit to the Mohawks, on Sandusky River, I mentioned the subject casually, in a letter to the Secretary of State, and he most kindly mentioned it to the Secretary at War, at whose judicious disposal is committed a small fund, for benefiting the natives. Through these means God was pleased to bless the object I had in view. After performing my tour, I went again from my home, in the month of November, in my own carriage for the promised Indian lads. The distance from my residence to their dwellings in the woods, is 100 miles. The weather was cold, and the road, a part of the way, very bad. Yet God enabled me to bear the fatigue, and crowned my errand with success. Six of the Mohawks came with me, four of whom I have seen proper to retain at the school as lads of great promise. Since that, one of another tribe has, by a private gentleman, been placed at the school.

The goodness of God appeared especially, when, on my arrival at my dwelling with my interesting charge, I found on my table assurances from the Secretary at War, that I should be indemnified, for their maintenance and education. Government will allow me $100 per annum a piece for six.—Before quitting this subject I cannot but add, for the benefit of the friends of this part of the human family, that the youths above mentioned, viz: *John Heron*, *John Buckingham*, *Joseph Heron*, and *John White*, have behaved themselves with

great propriety, have improved much in their learning, and attended to every duty with great cheerfulness: particularly have they seemed to take delight in reading and committing to memory, the words of Holy scripture, and to join with great devotion in the exercises of daily worship. How they will bear temptation, when once more thrown into the corrupting company of the baser part of our own colour, who prowl around our frontiers to destroy them, I know not. They need the prayers of all, that God would convert their hearts, and cause their morality to grow on the only legitimate stock, true faith in the Lord Jesus Christ. In a direct line it is 15 miles from the Mohawk dwellings, to Mr. Woodward's, to whose house I rode after preaching to the Indians, and by whom I was most hospitably entertained.

20. Rode by way of Norwalk to Milan, where I preached and performed divine service.

21. Sunday morning, 5 o'clock, I visited a sick family, read prayers and baptized one child, on my way to Norwalk, where I preached twice, performed the morning and evening prayer, confirmed thirteen, and administered the Holy Sacrament to fourteen persons.

22. Monday, 5 o'clock, baptized one child, and proceeded by the way of the Lake Erie road, to Cleaveland, and was most hospitably entertained at Judge Brown's, in Brownhelm.

23. Rode to Brooklyn.

24. Preached and performed divine service in Cleaveland.

25. Went to Liverpool, and same evening preached, and read prayers at Mr. Worden's.

26. Same duty at the same place. Also administered the Holy Supper of the Lord to a few. This parish has been much neglected. Some despairing of godly ministrations, have left the communion of the Episcopal Church, to feed in strange pastures. Of the pain it gave me to see the prostration of the church, in this place, I can give no adequate account. Same evening rode to Mr. Warner's.

27. Proceeded to Medina Court House, where I read prayers and preached, and the same evening rode to the centre of the township.

28. Sunday. In the parish of St. Paul's Church, Medina, I performed divine service, preached a sermon and administered the rite of confirmation to 14, and the Supper of the Lord to sixteen persons. The connection between

the Rev. Mr. Searle and his parish is dissolved. And it is our most earnest prayer, that God will raise up some pious and faithful minister, to supply the spiritual needs of those who depend on his grace, and to be the means of converting those who have no adequate sense of their sins. Same evening I rode to Brunswick.

29. Returned to Brooklyn where, same day I preached and performed divine service, administered confirmation to five persons and performed the office of the visitation to the sick.

30. Again visited the sick man, the son of Col. Barber, and administered the Lord's Supper to thirteen persons. Same day, rode 15 miles to Mr. John Clark's, and in the evening performed service and preached in the school house.

31. Rode to Unionville, Ashtabula county.

Sept. 1. Performed divine service and preached, and confirmed two persons. Here I was met by the Rev. Mr. Hall.

2. Rode to Ashtabula and preached same evening at the school house.

3. Went to the southern part of the township, performed divine service and preached, and same day returned to the village.

4. Sunday, I preached twice, confirmed eleven persons, and administered the Holy Communion to thirty eight persons.—God's blessing, evident upon the ministrations of the pious and zealous Pastor of his flock in Ashtabula, leaves no room for human commendation. If such were multiplied, the church would flourish even in the woods.

5. This day I rode to Mr. Crowel's in Rome, and performed divine service, and preached in the evening.

6. Proceeded to Windsor, where I administered the Holy Communion to twenty seven, and confirmed four persons.—The Rev. Mr. Hall preached, and thence returned to his parish.

7. I rode to Batavia, preached and performed divine service, confirmed five persons, and administered the Holy Communion to twelve.

8. Rode to Warren, and in the evening preached, and performed divine service, in the court house. The audience was very large and attentive.

9. Proceeded to Youngstown. Here also in the midst of a respectable congregation, the same duties were performed.

10. At Poland, in addition to the evening service, and a sermon, I baptized two children.

11. Sunday, rode to Boardman where I officiated morning and evening, administered the communion to twenty six, and confirmed three persons, baptized four adults and four children. The congregation, though so crowded, as scarcely to admit of the administration of the ordinances, was most attentive and reverential, during the great length of the services, and two sermons. In the intermission I administered the communion to a sick woman.

12. Monday, rode to Canfield, performed divine service and preached, and baptized one child, and visited a sick person.

13. At New Lisbon, my horse being injured, a friend, Mr. Blocksome, kindly provided me with a wagon, in which I rode with great comparative ease, to Steubenville,

15. where I preached and performed divine service.

16. Rev. Mr. Morse read prayers, and myself preached.

17. The same duties were performed. The Rev. Mr. Morse having prepared all things for the presentation of the persons for confirmation, and the administration of the holy communion in Steubenville, went to Cross creek, and there officiated on the 18th, while on the same day, in Steubenville, I performed morning and evening prayer, preached twice, administered the communion to about sixty, confirmed thirty two persons, and baptized one adult.

19. Rev. J. Armstrong joined me at Steubenville, and accompanied me to Cross creek. Here assisted by my two Rev. brethren, I performed the Holy office of consecrating St. James' Church. It is a neat wood building environed entirely by a deep oaken forest. And when I saw it crowded and surrounded, by some hundreds of immortal souls, anxious to benefit by the approaching solemnities; the pleasure I felt seemed a full reward for many of my past troubles. I blessed God, and took courage. The prayers were read by the Rev. Mr. Armstrong, and the sermon delivered by myself. Fifty persons were confirmed, and seventy three received the communion. The day is worthy of fond remembrance, for it was a day of much joy and comfort in the Holy Ghost.—The Rev. Mr. Morse and myself, returned the same day to Steubenville.

20. The Rev. Mr. Morse agreeing to fulfil my appointments in Ohio till the next Sunday; I thought it my duty to pay a visit to the owner of the lands in Knox Co. which had struck my mind so forcibly, on account of their healthy

and central situation, and other excellencies. This gentleman residing in Brownsville, Pennsylvania, the whole of four days was necessarily consumed in going and coming (about 100 miles) and in transacting the intended business. This was getting from Mr. Hogg, the owner of the lands alluded to, a proposition to sell them at a reduced price, as a site for our Seminary and College. This was accomplished in company with Bezaleel Wells, Esq. of Steubenville, whose kind advice and assistance in this business, I hereby most gratefully acknowledge.

23. I preached and performed service in Wheeling, Va. on my return.

24. I was again in Ohio. At St. Clairsville I again met the Rev. Mr. Armstrong, who performed the evening service in the church, and myself preached.

25. I preached and performed service both morning and evening, and administered the communion to 30. No confirmations. The Rev. Mr. Armstrong assisted at the communion, and preached in the evening. Mr. A. having ceased the regular performance of his duties in this parish, they are left in a most destitute state, and I fear, if not soon supplied, will lose entirely their once flourishing condition. But this remark is so common to most of our parishes, that to apply it here seems to need an apology.

26. Rode to Morristown, where I performed the morning service, administered the communion to four persons, confirmed two, and baptized one adult and one child, and then rode to Barnsville, 8 miles.

27. Proceeded to Little Beaver, and the same evening performed service and preached.

28. Wednesday, the congregation assembled in the woods. The morning prayer was read, a sermon preached, one adult baptized, seventeen confirmed, and eighteen received the sacrament of the Lord's Supper; after which I rode to Mr. Bryan's.

29. Rode to Lexington, in Monroe Co. preached and performed service at Mr. Orsborne's. Same evening rode three miles and baptized three children.

30. Went back to Mr. Orsborne's, where morning service was again performed, and the communion administered to nine persons. Here measures were duly taken to organize a parish of Episcopalians, which has since been completed according to law. The same day I rode to Duck creek, and the next day

Oct. 1. I arrived at Zanesville.

2. Sunday. Morning and evening prayers, and a sermon. The sacrament was administered to eighteen persons.

3. Proceeded thirty one miles, and next day

4. Was again in the parish of St. Matthew's, Coshocton Co. Here I again visited the good Mr. Wilson, and with him performed holy offices, and baptized his grand child.

Being now about 11 miles from the lands proposed by Mr. Hogg, as the site of our future Seminary, according to a previous appointment with a friend, I went again to see them; and on a re-examination, found them to exceed my former estimation of them. This was done on

5 & 6. in company with Messrs. Trimble, Rawden and Melick.

7 & 8. I returned to my residence in Worthington, where and at Delaware, Columbus and Berkshire, I continued to officiate till returning from the latter place, after performing divine service on Sunday, December 4th, my horse stumbled and threw me on the frozen ground, with great violence. By the effects of this injury on my hip joint I was confined till Christmas day, when I officiated, though on crutches, in Worthington, and administered the Holy Communion to about 50.

An account of the remainder of my clerical duties will be here deferred, till I shall have said something of our Seminary, and of my endeavours to fulfil my duties in relation to it.

Having obtained the means to complete the education of young men for the reception of degrees, in the arts and sciences, it seemed no more than reasonable and just, that the President and Professors, by whom they were educated, should have the power of *conferring* these degrees. Accordingly I thought it my duty to petition the civil government for such a privilege; and I am most happy to state to this Convention that the prayer was granted with unusual unanimity and cheerfulness. The name and style under which they are empowered to confer degrees, is that of "the President and Professors of Kenyon College in the State of Ohio", —thus expressing our respect, and perpetuating our gratitude to one of our principal benefactors in England, and thro' him to all in that country, who have done us good, or taken an interest in our welfare.—

Soon after the commencement of the session of Congress I preferred a petition to our national legislature, for the remission of duties on donations made by our friends in England

to our Theological Seminary; but hearing that it was likely to meet with some difficulty, and greatly desirous of obtaining the grant of some lands, to aid our endeavours to cherish a college for general learning, I thought it my duty to proceed immediately to Washington City.—I had other motives also for leaving the Diocese. They were those arising from an anxious desire to obtain a few faithful ministers, to keep our church alive in Ohio. I had *written* much and often: I wished to see if a *personal interview* with some of the Atlantic clergy would not effect something. In trying to accomplish these several objects, I have to acknowledge the kindness of all with whom I had intercourse in our national district, and to bless God that I have become so extensively acquainted with the worthies of our nation. I had assurances from the committee of the Senate to whom my petition was referred, that the duties on our presents from England would be be remitted. The petition for a donation of lands to our College is deferred till another year.

Our hopes of obtaining the assistance of some faithful ministers, to aid in the great work of sustaining the church in Ohio, are not lost. God grant that the sympathetic expressions which every where met my ear from our dear brethren at the East, end not in the cold comfort of words only!

But the great and crowning blessing which, by God's mercy resulted from my late journey to the East, was the reduction made by Mr. William Hogg, in the price of his lands in Knox Co. and the favorable and additional extent in the time of payment. The price agreed on last summer, was the original cost and charges, nearly $24,000 for 8,000 acres. From this Mr. Hogg, considering the magnitude and usefulness of the object to which the lands were to be applied, most munificently agreed to deduct 6,000 dollars, putting the lands at $2 25 per acre, though they are of the finest quality, and rising of 700 acres are under cultivation. This quantity is from actual survey and measurement. In my Circular, I stated from the assurances of those deemed well informed judges that it was 1000 acres.

This placed Mr. Hogg's proposition in such a favorable point of view, that I thought it my duty to make it public by a circular notice, which, with the advice of some of the standing committee, I issued at Portsmouth, on the 23d March last. The object of this Circular was, to give all an opportunity of examining the land, and of coming, as I trust you have done to this Convention, with minds prepared to give a righteous judgment. Such has been the general approbation of the

plan, and such the just, liberal support with which it has met that we all have great reason to be fervently grateful, for the divine blessing which has attended our feeble endeavours for his glory.—Mr. Hogg's proposition, together with the subscriptions in aid of the plan it embraces, will be laid before you.

On my way to the eastward I preached once in Granville and Newark, twice in Zanesville, and once at St. Clairsville, in Ohio. Out of the Diocese, four times in Washington City, thrice in Georgetown, thrice in Alexandria, in the district of Columbia, and twice in Wheeling, on my return, I again visited Steubenville, and preached twice. Passing down the Ohio river at Marietta, I officiated four times, at Portsmouth thrice, baptized five children, confirmed five persons, and administered both in public and to a sick person in private, the Supper of the Lord.

Hearing here of the sickness of my family, I hastened home, where I arrived on the last day of March, 1826, having travelled since I left home, rising of 1000 miles.

Since this time, God has enabled me to do duty a number of Sundays in the neighboring parishes, and to perform a journey of 310 miles, through the counties of Delaware, Licking, Coshocton, Holmes, Wayne, Richland, and Knox; in all which I preached and performed divine service twenty four times, and baptized twelve children. In the town of Newark, Licking Co. I organized, according to the usages of the Church, and the statutes of the State, a new parish, by the name of the "Parish of Trinity Church, Newark." And while I mention this it may not be irrelevant to state, that three other parishes have been organized, during the past year. St. Luke's Church in Marietta, St. John's in Springfield township, Jefferson Co. and St. Mark's in Columbia, Lorain Co.—St. John's effected entirely through the instrumentality of the Rev. Mr. Morse, St. Luke's through that of our pious and excellent lay-brother, A. Nye, Esq. and St. Mark's by the zealous exertions of Mr. C. P. Bronson, a candidate for Orders.

Concerning the distribution of Lady Rosse's bounty, for encouraging the immediate erection of churches in small parishes, I state that I have promised to

St. Peter's, Delaware, nearly completed	$100 00
St. Matthew's, Perry, roofed and floored	100 00
St. Mark's, Mill creek, to be roofed and floored the present summer	100 00

Christ Church, Beaver, commencing	100 00
St. Peter's, Morristown	44 44
	$444 44

Of the 52 Sundays in a year, 19 have been spent in the parishes nearest my present residence, viz:

2 in ministrations at	Berkshire.
4	Columbus.
5	Delaware.
8	Worthington.

4 were spent out of the Diocese

2 on a bed of suffering.

27 in visiting the scattered parishes; though as yet they have not all been visited; particularly those in the northwest and western parts of the State.

In Worthington, I have done all the extra duty in my power, though often I have lamented, that the great benefit of parochial visits could not, under the great pressure of my extensive correspondence be rendered to them. If the few moments which I have enjoyed at home, have been dedicated to writing by night and by day, to the cares of a family of forty in number, and to overseeing the destinies of our Seminary and College; my deficiencies in the pleasing work of parochial and social visitations, must and will be pardoned. Let those who make complaints of this nature, spend their breath rather in prayer, that God would, into his almost deserted field, send forth labourers, able as well as willing to do their duty.

During the last year I have baptized		63
Confirmed 177, and omitted in last year's report	30	207
Administered the Holy Communion, (times)		22
Held service and preached within the Diocese	144	156
Held service and preached without Diocese	12	
The number of miles I have travelled including my journey to Washington		2403

I have consecrated one church, and solemnized several funerals and marriages. In the discharge of all which duties I do hereby acknowledge and confess my own unworthiness, and would proclaim, if I had language, the deep sense I have of the directing and supporting hand of our Almighty and most merciful Saviour Jesus Christ.

To this crowded summary of public duty, and dry account of the state of our poor Church, in the State of Ohio, I have room to add but little concerning our infant Seminary.

This continues to increase in friends, both at home and abroad. Having been placed as it was designed from the beginning, under the ultimate control of the House of Bishops and General Convention, no danger is apprehended. So long as the fathers of our church walk in the ways of truth and godliness, so long must this Seminary follow in their steps. In this light our institution is viewed, I am most happy to state, by the father of our present House of Bishops, the venerable Bishop of Philadelphia. In his letter to me of May the 6th he is pleased to speak in these most friendly terms:—"It gratifies me to find from various publications that your college is in successful progress. Unquestionably our source of supply of ministers for the Western states must be the education of natives of those regions.

"That under the blessing of heaven your exertions towards this work may be effectual is the wish and prayer of your affectionate Brother,

WM. WHITE."

I have thought it my duty to make the above quotation, verbatim, to vindicate the character of this venerable prelate rom the slander which some have sought to cast upon it by representing him as opposed to our plans, for the establishment of a Theological Seminary and College in Ohio.

The kindest accounts continue to reach us from our benefactors in England. Though the late commercial embarrassments had greatly depressed the funds held for us in the English stocks, yet it is hoped they will soon recover their former price.—At the last advices an organ for our Chapel was completed and ready to send to us. A friend in New-York has advertised me of the arrival in that city of a box of books in addition to the noble presents of that kind which we had before received from our most generous friends in England. The number of volumes already received is 546 which joined to my own library to be given at my decease to the institution, and now incorporated with the Catalogue, makes the whole number in possession amount to 1257 volumes, of the choicest kind.

During the continuance of a great weight of care heaped on us through the past year, and the uncertainty where the Seminary would be finally "located," I have not found it in my power nor consistent with prudence to set up the printing press. The press, the plates for our prayer book and the paper are on the spot. The types are still in New-York: the duties being high I have not found funds to pay them. It

will be remembered that this complete and ample set of type together with £100 sterling to purchase a printing press in this country, is the avails of a most munificent subscription, separate from that of the fund; which subscription was originated and circulated among the ladies of the nobility and gentry of England by that most excellent person, Lady Acland of Devonshire. No one subscriber by her Ladyship's plan being allowed to contribute more than one guinea, the interest excited in favor of our endeavours to build up Christianity and learning here in the west of America, was thereby more generally diffused; and most happy am I to add that by a letter received yesterday from my very worthy and most esteemed friend G. W. Marrcott Esq. of London, it appears that this fountain of benevolence is not yet dried up. In his letter dated March the 5th he observes, "there is a surplus of perhaps £50 from the printing press subscription. This, Sir Thomas Acland begs me to dispose of. I had intended it for Lord Gambier's subscription towards purchasing the land adjoining Mrs. Reeds gift. Do you wish it for that in Knox county?"

Authorized by the Board of Trustees which met immediately after the Convention of last year in Zanesville, I appointed Mr. William Sparrow, late professor in the Miami University, Professor of the languages in this institution, and also to the duty for the present of a Professor of Mathematics, —and Mr. Gideon McMillan a teacher of the grammar school. Two small buildings (very temporary in their nature) were erected at my own expense; which together with my own dwelling and farm house we thought would accommodate all the students that would offer this year. But we have found it otherwise. Our present number is thirty, and had we buildings and other means to enlarge our establishment, that number would soon be doubled many times. Our prices have been for each year or 40 weeks term—

For boarding and contingent expenses of candidates for orders	$50 00
For do. of collegians	70 00
For do. of grammar school pupils	60 00

The above includes all expenses except stationary, books and clothing. Candidates for orders pay no tuition.—We glory in these reduced prices; and though it is evidently necessary that the boarding department be made to defray its own expenses, yet conscientiously looking to the good of the public, especially of those worthy young men, who are desti-

tute of the means of obtaining advanced learning, the very nature of our plan, of having our institution in the country, surrounded by our own domain, abounding in every necessary of life, gives us reason to expect that these prices can always be kept at their present unexampled, and almost incredibly reduced rate.

You will be aware from the above statement, that we have hitherto proceeded on the ground that a College for general learning would be annexed to the Theological Seminary: not that the latter would take from the privileges of the former. On the contrary, it is believed that they can be of most important *mutual assistance.*

Much of the field of art and science, is open alike to the physician, civilian and the divine. What one studies the others must not neglect. The knowledge of the languages, philosophy and Belles letters, is necessary to all, and in the attainment of this, the ability and number of the professors and teachers, the quality and extent of the libraries and the usefulness and value of an astronomical and philosophical apparatus may be greatly enlarged, for the benefit of each, by a junction of the funds of both.

It was therefore, to *promote*, not to impede the original design of our institution, that I have endeavoured to annex a college of general science to our Seminary, and to open our doors to students designed eventually for all the learned professions. That I have been actuated by a wish to be of service to my country, without regard to denomination in religion, I will not deny. Where no principle, or rule of conscience is compromitted, I deem it my duty and I hope I may find it my pleasure, to be as extensively useful to all denominations of christians as possible.

But here it must be noted, that in joining a College to the Seminary, it is an indispensable condition that our funds increase in proportion to the magnitude of the design. To open our institution to the public without an equivalent—I mean an estate or property, equal at least to the fund collected in England, would be as unreasonable as unjust. That this estate—this additional fund worthy of the high destination of our Seminary, might be at your acceptance and disposal in the very act of fixing the site of this interesting institution, has formed a principal feature of my last year's duty. It is presented to you in the proposition of Mr. William Hogg, of Brownsville, to sell to us at a reduced price, 8,000 acres of land in Knox Co. on which to fix both the Seminary and College. The sale of one half of this tract, joined

with the subscriptions already attained, and yet expected, will more than pay for the whole. The remaining 4000 acres with the Seminary thereon, valuable as it is in *itself*, must and will constitute an equivalent, if not far exceed in value the whole collections from abroad.

Here is a foundation on which to erect an edifice worthy of the kind expectation of our esteemed benefactors. On this we can build, and expect the further assistance of a sympathising world: on this we can build and justly expect the patronage of our civil government. And here I think it my duty to add that any thing less than this would be to degrade not to improve our present blessings. To establish our Seminary in a village with no more accession to her fund, than a village can give, and yet expect that she will open her doors to students in general learning, and in all respects maintain the dignified character of a College, is an attempt to reconcile inconsistencies and accomplish that which is impossible. On the truth of this remark it is that I have refused to consent that our institution be established in the village of Worthington. For though in so doing, my own estate and lots in that village, would be enhanced in usefulness to myself twice two fold, compared with the benefit to be derived from it at a distance, yet the good of the institution, I trust will ever prevail over all considerations of private interests.

But two courses are before us: either to confine our Seminary to theological candidates only; or, if we receive students in general science, to lay a foundation sufficiently strong and large, to sustain the magnitude of the College, which must be reared to do those students justice. In the former case nothing more is necessary than to turn your attention to the deed of gift of my own estate executed in London, Nov. 27, 1823, as the basis of all donations. This, both myself and family are willing to execute, and carry into full effect. In the latter case, the only thing presented worthy of your attention, is the proposed platform in Knox Co. Should this be preferred, I leave my peaceful retreat, and the trees planted and engrafted by my own hand and unite my destiny with that of our Seminary and College. With this institution of religion and learning, I am willing to rise or fall, to suffer or prosper. If God vouchsafe to bless, who shall let it? if he shall frown who shall not acquiesce, that knows his wisdom?

PHILANDER CHASE.

June 7, 1826.

The Rev. Samuel Johnston having declined re-election, the Rev. William Sparrow was chosen by ballot, Secretary of this Convention.—

Resolved, That the thanks of this convention are due to the Rev. Samuel Johnston, for his very faithful services as Secretary of the Ohio Convention for the last three years.

Resolved, That Mr. John Campbell, a candidate for orders from the Diocese of Pennsylvania, be admitted to an honorary seat in this convention.

Resolved, That a committee of five persons be appointed to take into consideration that part of the Bishop's address, which relates to propositions for the location of the Seminary and report thereon to morrow.

Messrs. Bezaleel Wells, John Matthews, William Little, Zaccheus Biggs, and Stephen Sibley, were accordingly appointed.

The following articles were *unanimously* adopted as substitutes for the fifth and tenth articles of the constitution of the Theological Seminary of the P. E. Church in the Diocese of Ohio, viz:

ARTICLE 5.

The Seminary shall be under the immediate charge and superintendance of the Bishop of the Diocese, for the time being, as President of the institution.

ARTICLE 10.

This constitution may be amended by the concurrent vote of the Bishop, a majority of the Board of the Trustees of the Seminary, and a majority of the Convention of the Diocese, with the concurrence of a majority of the Bishops of the Protestant Episcopal Church in the United States.

Provided, that no alteration or amendment whatever be made in this Constitution, whereby the funds of the Seminary, raised in England be appropriated to any other use than the education and theological instruction of students, for the ministry in the Protestant Episcopal Church. This proviso, however, does not preclude the lawfulness and constitutionality of annexing a College to the Seminary, and making provision so far as is practicable, for the admission of other students, at their own expense, to the benefit of a College education.

The parochial reports were then presented to the Bishop.

From the report of the Rev. Saml. Johnston it appears that

the congregation of Christ Church, Cincinnati, of which Mr. J. is the minister, is in a more flourishing condition than at any period since its formation. It has increased considerably; and new pews have been made with a view to the accommodation of several families, and yet applicants cannot be accommodated in the lower part of the edifice. During his present absence, the Church owing to the exertions of the females, will be thoroughly painted. Exertions are also making to render the organ more complete.

As it respects the spiritual concerns of the parish, he observes, that they are such as might reasonably be expected in the ordinary blessings of God. Several have been added to the communion, giving good evidence "that they have experienced a death unto sin and a new birth unto righteousness." It is also gratifying to state that others are solemnly impressed with the great truths of our holy religion. Individuals who have lived in the neglect of family prayer are becoming more attentive to this duty, for want of which, the flame of piety, enkindled by the public offices of religion so often expires. The hope is indulged, that several persons will present themselves for confirmation, at the next Episcopal visitation.

Mr. J. feels disposed in addition to what he has hitherto said on the subject of Sunday Schools, to bear testimony to their great importance, both as it respects the advantages to the children and teachers, as also to the church at large. The children, in addition to the first elements, receive catechetical and biblical lectures, are taught to commit considerable portions of our common prayer and to join in public worship. The teachers in order, to preserve the school in a prosperous condition, are necessarily obliged to assemble at stated periods, to implore the heavenly blessing on their labours of love; which has a most happy effect, not only in strengthening their hands and encouraging their hearts, but in cherishing the most friendly feeling towards each other.

Last fall a Female Bible class was formed to recite once a week, and he is fully satisfied it has had a most beneficial effect, encouraging its members to a more diligent search of the oracles of God.

Although no subscriptions have been made yet, Mr. J. assures the Bishop that the most friendly feeling subsists, in favour of our Seminary and College, and he has reason to believe, that when fairly in operation, a due proportion of students will be sent from the Miami country.

Families,		85
Marriages,		4
Baptisms,	Infants, 21 Adults, 1	22
Communicants,	Last year, 61 Removals, 7 Withdrawn, 1 Died, 1 Added, 19	present No. 71
Funerals,		15
Catechumens,		60
Sunday School Scholars,		120

On his return from the last Convention, Mr. Johnston officiated one Sunday in Rushville, and one evening in Chillicothe. At the latter place he married a couple, and baptized a child. Since that period he has celebrated divine service at Hamilton six times, at Germantown once, Dayton once, Troy once, Upper Piqua three times, Lower Piqua twice, Mt. Vernon twice, Berkshire once, Lebanon once.

By invitation of the agent for Indian affairs, and through his and other aid as interpreters, Mr. J. held service and preached to the natives at Wapaghkonetta. Their attention to the solemnities of religion was such as induced him to hope that his labour was not in vain.

In Lawrenceburgh, Indiana, Mr. J. has officiated once; at Newport, Kentucky, three times; and at Louisville, one Sunday, where it was gratifying to see a flourishing congregation, worshiping in a spacious new Church, under the pastoral charge of the Rev. Mr. Shaw.

Mr. J. reports that he found the parish of St. James' Church, Piqua, to consist of 20 families, that he baptized five, and that the Communicants were sixteen. That the families in St. Matthew's Church, Hamilton, are eighteen, that he baptized three, and that the Communicants are eleven.

The Rev. Mr. Morse reports to the Bishop as follows:—

St. Paul's Church, Steubenville.

Families,	35
Communicants, (removed 8, died 3, added 12,)	54
Baptisms, (infants and children 16, adults 3,)	19
Marriages,	2
Funerals,	8
Catechumens,	30

In this church a parish library has been formed, and liberal subscriptions obtained for the Theological Seminary.

St. James' Church, Cross Creek.

Families,	50
Communicants, (removed 3, died 4, added 18,)	107
Baptisms, (infants and children 38, adults 8,)	46
Marriages,	3
Funerals,	4
Catechumens,	65

Through the Divine blessing, this congregation still continues in a prosperous and flourishing condition.

Mr. M. has preached in places other than the above six Sundays, and thirty eight times on week days, has baptized seventy three children and six adults, attended three funerals, and organized the parish of St. John's Church, Springfield, Jefferson Co. This parish contains but about twenty families, a part of whom were formerly members of St. James' Church, Cross creek, though nearly twelve miles distant; yet few as they are, they have taken measures for erecting a convenient brick church during the present season. It is their earnest desire, to be supplied immediately, with the services of a minister, or at least of a missionary, were it only for a small portion of the time. In the general destitution, it needs scarcely to be observed, that full employment would be found for a missionary, within the bounds of Jefferson Co. alone, among the scattered members of our Communion, could one be procured; but though the fields are already *white unto the harvest*, there is, alas, no one *to put in the sickle*. It is impossible to combine with advantage, the duties of a parochial clergyman and a missionary. Hence the eyes of all are turned with deep solicitude towards our infant Seminary, as the only means, under God, of rearing up and sending forth well qualified ministers of the word and sacraments, "sons of the soil" who shall be labourers in this harvest.

Rev. Mr. Hall reports to the Bishop that the state of the church in the parishes under his care is as follows:

St. Peter's Church, Ashtabula.

Families,	42
Communicants, (died last year 1, removed 2, admitted 18,)	51
Baptisms, (infants 18, adults 2,)	20
Marriages,	1
Funerals, (adults 2, children 4,)	6

This parish gradually increases in numbers and strength, and it is believed that christian piety and zeal are progressing. A female Tract Society, and a Sunday school are organized here, both of which bid fair to prosper, and to be useful instruments in diffusing christian knowledge. The public services are well attended, and performed with decency and order. They have this year engaged the services of their ministers for one half of the time.

St. Michael's Church, Unionville.

Families,	10
Communicants,	10

There appears to be a growing attachment in this parish, to the doctrines and Liturgy of the church. The people have always been remarkable for candour and attention to the expositions of the scripture doctrines, as received by the church; and their progress in the knowledge of these doctrines, has been constant. The number of Prayer Books used in the congregation has greatly increased within a short time, and the usages of the church regarding the mode of worship, as well as the rubrical directions are, where known, generally and cheerfully complied with. The public services are attended by persons of other denominations, who manifest an uncommon degree of christian charity. This parish is in many respects, happily situated, and, by the divine blessing, will soon be in a prosperous condition. They have lately commenced a constant attendance, in the absence of their minister on the public service of the church, and the reading of approved sermons every Lord's day, by a pious Lay Reader.

Mr. Hall has also performed 20 weeks missionary service. On account of the almost incessant sickness of his family, one half of these services though rendered in Ashtabula, the place which supports him for the other half, is considered as missionary duty. For the two years ending the first of April last, with the exception of four or five weeks last fall, no interval has transpired when the Physician has not been weekly called to attend upon his sick family. He acknowledges the hand of a just and Holy Providence, and prays for a spirit of submission, and entreats that God's judgments may be converted into mercies by an increase of faith in his goodness and zealous attachment to his cause and Kingdom. This he thinks will be the case, if we can but feel that God exercises paternal kindness where he inflicts his rod. To this end he prays that God may grant us his Holy Spirit.—In all the places

which he has visited, he has performed public services and preached on Sundays uniformly twice, with the exception of two or three times. On all the principal festivals he has performed service and preached. Family visits have been more frequently made by Mr. H. in his immediate neighbourhood, and lectures and catechetical instructions oftener than in former years. A general sickness in this section of country, has called him more frequently to the bedsides of the sick and distressed, and given greater opportunity to impress upon the people, a sense of the frailty and mortality of man, and the necessity of preparation for the hour of dissolution and the awful decisions of the judgment day. In pursuance of his missionary duty, he has visited Boardman and vicinity, once; Warren, once; Windsor, three times; Rome, three times; Sheffield, twice; Salem, twice; Conneaught, once; and Unionville nine times. Could these places be supplied with regular clerical services, though they should not be constant, the cause of Christ and the advancement of the Church, by the blessing of God, might be promoted in them all.

From the report of the Rev. Mr. Searle, it appears that he has officiated in the following places during the last year in this Diocese, viz: Millersburgh, Holmes Co. once; New Haven Monroe, Portland, Milan in Huron Co. each place once. At Norwalk he preached twice and administered the Holy Communion and collected the names of those to be confirmed and procured some subscriptions of names to the parish record, which doings were sent to the Bishop in his last August visitation. On Sunday 26th of June, he preached twice in Cleaveland and visited some families. He performed divine service and preached in Wadsworth in July. From this time, he states, that he was in such ill health that he could not officiate till Aug. the 21st, when he performed service and preached twice. He then went to the eastern states to improve his health.—After his return on Sunday the 2d April, 1826, he performed public service and preached twice in the parish of Christ Church, Windsor, and administered the Holy Communion. On Sunday the ninth he read prayers and preached in Unionville. On Sunday 16th, he did the same duty in Cleaveland and the next day in the village of Brooklyn. From this time Mr. S. states that he was unable to officiate at all, till the 21st of May, when he preached a sermon in the parish of St. James', Boardman, Trumbull Co. June 2d, he performed service and preached once and baptized one child in Loudonville.

The Rev. Mr. Searle relinquishes his connexion with the

parishes of Trinity Church Brooklyn (alias, Cleaveland) and St. Johns' Liverpool, and concludes his report thus:—"It hath pleased Holy Providence, after nine years well intended labours in this part of the vineyard, to deprive me of health, so that I cannot at present extend further stated services; yet I am very happy in observing the increase of Christain piety, a growing attachment to our Liturgy and the rising prospects of the extension and prosperity of the Church."

The Rev. Samuel Johnston rendered his account as Treasurer of the Convention, which was accepted, and on his resignation it was on motion,

Resolved, That the Secretary of this convention discharge the duty of Treasurer to the same, also,

Resolved, That a committee of three be appointed to report on the state of the Convention funds, as it regards arrearages due by the delinquent parishes. Messrs. Horace Foote, M. Matthews and H. M. Boardman, were appointed that committee.

Resolved, That this Convention adjourn until 8 o'clock to-morrow morning.

June 8th, 1826.

Convention met according to adjournment.

The Committee on the location of the Seminary made the following report which was accepted:—

The committee to whom was referred that part of the Bishop's address which respects the site of the Theological Seminary and Kenyon College, beg leave to report, that, they have had the subject under consideration and satisfactorily ascertained, from the information received from others, and from the actual knowledge of the committee, that the lands in Knox Co. conditionally purchased by the Bishop from William Hogg, of Brownsville, Pennsylvania, afford an eligible site for the Seminary and College, and combine advantages of greater magnitude, than any offer that has been made, being situated near the centre of the Diocese, in a healthy part of the country which is rapidly improving—the land watered with good springs and permanent streams, affording valuable mill seats, well timbered, very fertile, abounding in stone and all the materials necessary for building. The committee further ascertain that the contract with Mr. Hogg is made on very favourable terms, particularly as to price; leaving it possible to save the lands wanted for the site, from the proceeds of the sale of the remainder. The committee further report, that a very considerable amount in money, lands, materials

for building, and labour has been subscribed, to be applied to the payment of the land and in erecting the necessary buildings, on condition that the Seminary and College be established thereon. Therefore in full view of all these advantages, with gratitude to God, that he has so signally helped us thus far and with ardent prayers for the continuance of his blessing, the committee recommend that the following resolutions be adopted.

Resolved, That this Convention do approve of the conditional contract made by the Rt. Rev. P. Chase, Bishop of the Diocese of Ohio, with Wm. Hogg, of Brownsville, Pennsylvania, for section 1, in township 6, and section 4, in township 7, and the 12th range of United States Military land, containing each four thousand acres,—and be it further

Resolved, that the Theological Seminary of the Diocese of Ohio and Kenyon College, be, and the same hereby is, forever established on such part of section one, in township six, in range twelve of the United States military land, as may be selected by the Trustees of said Seminary and College.

The two resolutions appended to this report were *unanimously* adopted by the Convention. Whereupon, the President rose and read the following paper which was ordered to be inserted upon the Journal:—

Whereas, Mrs. Betsey Reed, of Putnam, near Zanesville, county of Muskingum, State of Ohio, did in the month of March 1825, most munificently give for the use of the church one thousand acres of land, lying on Alum Creek, Delaware county; leaving it to the Bishop to determine to what specific object the gift should be applied.

I do, therefore, in the sight of God and according to the best of my judgment, come to the following determination, touching these premises:—One half of the said lands shall be the property of the Theological Seminary of the Protestant Episcopal Church in the State of Ohio; and the other half shall be the property of St. James' Church in the town of Zanesville, in Muskingum county. And, under a deep sense of gratitude to God for having raised up such a Benefactress to his church, I do, as speaking in the stead of the whole Diocese, and of the Trustees of the Seminary and the parish of St. James' Church, Zanesville in particular, hereby tender most sincere thanks to Mrs. Reed for this her very liberal gift.

P. CHASE,
Bishop of the P. E. Church in the State of Ohio.

Resolved, that this Convention go into the election of one clerical and one lay trustee, for the Seminary, *vice* the Rev. E. B. Kellogg removed from the Diocese, and Charles Hammond Esq. resigned.

The Rev. J. Hall and Josiah Barber, Esq. were accordingly elected.

Adjourned to meet at 2 o'clock P. M.

2 o'clock P. M.

Convention met according to adjournment.

The committee on the arrears due by the parishes to the Convention for the printing of the Journals, made a report which was accepted. Whereupon, the Bishop was by resolution authorised and requested, to remit so much of these arrears as, from his intimate knowledge of the comparative ability of the parishes, he might think proper. This duty was performed accordingly.

Resolved, that a standing committee of three of each order be elected.

The Rev. Messrs. Morse, Johnston and Hall, and Messrs. Wells, Boardman and Little, were chosen.

Resolved, that the twelfth Canon of this Diocese be amended by the addition at the end, of the following clause:—Every person in order to be eligible to a seat in Convention must be a Communicant.

Resolved, that two additional delegates of each order be elected to attend the next general Convention.

The following gentlemen were chosen: Rev. Messrs. Morse and Hall, and Messrs. Little and Boardman.

Resolved, that it be considered the duty of every clergyman, on or about the first Sunday after Easter, to preach a sermon in the parish or parishes in which he officiates, on the importance of supporting the Episcopate; after which there shall be a collection made and forwarded to this Convention. And it shall be the duty of the Wardens of any parish having no clergymen to make said collections, and dispose of the avails in the same way.

Resolved, unanimously, that it is the duty of every delegate, and every member of the church as he values our Holy religion, and of every liberal minded citizen, as he regards the interests of science, to promote, by all means in his power, subscriptions for the payment of the Seminary lands in Knox county.

Resolved, that the next Convention of this Diocese, meet on

the first Wednesday of September, 1827, in Mount Vernon, Knox county.

Resolved, unanimously that the thanks of this Convention are due to the citizens of Columbus, for their kindness and hospitality, and to the Lutheran Society in particular, for the use of their place of worship.

The Bishop then congratulated the members of the Convention on the unanimity and harmony of their proceedings, particularly in settling the great question of the location of the Seminary and College: and attributing so great a mercy solely to the overruling hand of God, and the special influences of his Holy Spirit, he desired the Convention to join with him, in the devout use of the "*Te Deum laudamus*" and other forms of devotion. Which having been done and the Episcopal blessing pronounced, the Convention adjourned *sine die*.

PHILANDER CHASE.

Bishop of the Protestant Episcopal Church, in the Diocese of Ohio, and President of the Convention.

Attested, WILLIAM SPARROW, Sec'ry.

NOTE BY THE EDITOR.—On Sunday June 11th, in Worthington, Mr. Gideon M'Millan was admitted by the Rt. Rev. P. Chase to the Holy Order of Deacons, and the Rev. William Sparrow, Deacon, to that of Priests: the former presented by the Rev. J. Hall, the latter by the Rev. Intrepid Morse.

APPENDIX, No. I.

An act, supplementary to the act, entitled "An act, to incorporate the Theological Seminary of the Protestant Episcopal Church in the diocese of Ohio."

Sec. 1. *Be it enacted by the General Assembly of the State of Ohio*, That the president and professors of said Seminary shall be considered as the faculty of a College, and as such, have the power of conferring degrees in the arts and sciences, and of performing all such other acts as pertain unto the Faculties of Colleges, for the encouragement and reward of learning, and the name and style by which the said degrees shall be conferred, and the certificates of learning given shall be that of the "President and Professors of Kenyon College, in the State of Ohio."

WM. W. IRVIN,
Speaker of the House of Representatives.
ALLEN TRIMBLE,
Speaker of the Senate.

January 24, 1826.

Summary of the proceedings of the Board of Trustees of the Theological Seminary and Kenyon College.

The Rev. W. Sparrow was appointed Secretary, and Daniel S. Norton Esq. treasurer.

The Bishop's accounts were examined and approved, and all his proceedings during the past year, in relation to the Seminary met the approbation of the board.

Two professorships were created; the one of Languages, the other of Mathematics and Natural Philosophy: the former is filled.

The Bishop, the Hon. H. Clay, and B. Wells Esq. are a committee authorised to have the Seminary's funds transferred from England so soon as the state of the money market may render it adviseable.

The Bishop is authorized to make all necessary improvements of the Seminary lands and to obtain a loan of money for this purpose.

Authority is also given to the Bishop and B. Wells Esq. as a committee of the board to memorialize Congress for a remission of the duties upon the donations from England and other favours, and the Ohio Legislature, for such aid as they may please to grant the college.

The amendments of the 5th and 10th articles of the constitution of the Seminary, adopted by the convention just risen, received the sanction of the Trustees.

PHILANDER CHASE, Pres.

Attested, WILLIAM SPARROW, Sec.

APPENDIX No. II.

REPORT OF THE TREASURER OF THE MISSIONARY SOCIETY.

DR. The Protestant Episcopal Missionary Society, of the Diocese of Ohio, in account with Samuel Johnston, Treasurer.

1825.	To cash and check paid Rev. Mr. Doddridge, per		
June 23.	order of the President,	93	75
	" Check on Columbus Bank, in favour of Rev.		
	J. Hall, per order of the President,	87	50
	" Check on Columbus Bank, in favour of Rev.		
1826.	R. Searle, per order of the President,	87	50
March.	" Expenses while on Missionary duty,	20	10
June 8.	" Balance due to new account	30	15
		$319	00

CR.

1825.			
June 2.	By balance due from old account,	273	00
	" Cash from Mrs. Ann B. Allyn,	5	00
	" Cash at the Convention for the annual dues		
	of some of the members,	13	00
	" Cash of Robert Jones	1	00
1826.	" " at the Convention for annual dues and		
June 8.	arrrearages	22	00
		$319	00
	By balance due to new account	30	00

Errors excepted.

SAMUEL JOHNSTON, *Treasurer.*

☞The committee appointed by the managers of the Missionary Society, to examine the account of the Treasurer, report that they have attended to that duty, and find it correct.

BEZALEEL WELLS.
PLATT BENEDICT.

Columbus, June 8, 1826.

APPENDIX. No. 3.

OHIO DIOCESAN REPORT, 1826.

Names of Parishes and Places.	FAMILIES.	COMMUNI.	BAPTISMS, INFANTS.	BAPTISMS, ADULTS.	TOTAL NO.	MARRIAG'S.	FUNERALS.	CATECHUM'S.	SUN. SCHOOL.	MINISTERS. P. PRIEST. D DEACON.
Christ Church, Cincinnati,	85	71	21	1	22	4	15	60	120	Rev. S. Johnston, P.
St. Matthew's Church, Hamilton,	18	11	3		3					
St. James' Church, Piqua,	20	16	5		5		1			
All Saints, Portsmouth,	20	23	6		6					
St. Pauls' Chillicothe,	15	20	1		1	1				
St. Philip's, Circleville,	5	4								
Trinity Church, Columbus,	14	12	6		6					
St. John's, Worthington,	35	70	6		6					Rt. Rev. P. Chase.
St. Peter's Delaware,	20	20	4	1	5					
Grace Church, Berkshire,	10	12	2	1	3					
Trinity Church, Newark,	15									
St. Matthew's Perry,	20	15	7	1	8		2			
St. Mark's, Mill creek,	26	24	20	1	21					
St. James', Zanesville,	20	30	2		2					
St. Luke's, Marietta,										

Christ Church, Seneca,										
Christ Church, Beaver,		9	3		3					
St. Peter's, Morristown,		18	5	1	6					
St. Thomas', St. Clairsville,		30	3		3					
St. Paul's, Stubenville,	35	54	16		2					
St. James', Cross creek,	50	107	38	3	19	2	8	30		Rev. J. Morse, P.
St. John's, Springfield,			12		12	3	4	65		
St. James', Boardman,	22	27	8	3	11					
Christ Church, Windsor,	32	39								
St. Peter's, Ashtabula,	42	51	13	2	20	2	4			Rev. J. Hall, P.
St. Michael's, Unionville,	10	10								
St. James', Batavia,	9	9								
Trinity Church, Cleveland,	14	13								Rev. C. P. Bronson, D.
St. Paul's, Medina,	25	27								
St. John's, Liverpool,	14	16								
St. Mark's, Columbia,										
St. Paul's, Norwalk,	22	25	10		10					
St. Luke's Ravenna,										
St. Thomas', Dayton,										
Total,	598	768	198	22	220	12	34	155	120	

NOTE.—The Wardens and Lay Readers of Churches having no Ministers, are requested to transmit to the Bishop by their Delegates to the next Convention, a list of the number of families attached to the Church, of communicants, of adults and children baptized, &c. within the bounds of their respective parishes, that the deficiencies of this schedule may be supplied. P. CHASE.

JOURNAL

OF THE

PROCEEDINGS

OF THE

TENTH ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF OHIO,

HELD IN

Mount Vernon and Gambier,

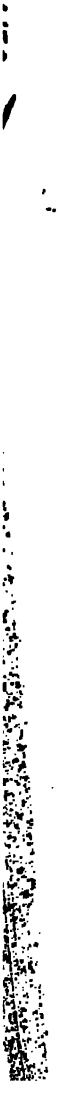
SEPTEMBER 5th & 6th, 1827.

CHILLICOTHE, OHIO:

PRINTED BY JOHN BAILHACHE.

1827.

THE NEW YO
PUBLIC LIBRA
P 3576.
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1899.



MOUNT VERNON, *September 5*, 1827.

At this time and place, agreeably to Constitution and adjournment, assembled at 11 o'clock, A. M. the Convention of the Protestant Episcopal Church in the Diocess of Ohio.—Morning Service was performed by the Rev. Amos G. Baldwin; and after the administration of the Communion, the following Clergy took their seats:—

The *Right Rev. PHILANDER CHASE*, D. D. Bishop of the Diocess and President of the Convention; the *Rev. Intrepid Morse*, Minister of St. Paul's Church, Steubenville, and St. James' Church, Cross-creek; the *Rev. A. G. Baldwin*, Minister of St. James' Church, Zanesville, and Trinity Church, Newark; the *Rev. John P. Bausman*, Minister of St. Paul's Church, Chillicothe; the *Rev. Silas Freeman*, Minister of Trinity Church, Cleaveland; the *Rev. C. P. Bronson*, Minister of St. Paul's Church, Norwalk; the *Rev. Gideon M'Millan*, Minister of St. James' Church, Piqua; the *Rev. M. T. C. Wing*, and the *Rev. William Sparrow*.

The following Lay Delegates presented their certificates of appointment and were admitted as members:—

Matthew Matthews, Trinity Church, Columbus.
Sherlock A. Bronson, St. Paul's Church, Norwalk.
James Dugan, *Robert Maxwell*, } St. James' Church, Cross-creek.
I. N. Whiting, St. John's Church, Worthington.
Ichabod Plumb, Grace Church, Berkshire.
John Bailhache, St. Paul's Church, Chillicothe.
Nicholas Torode, *David Ash*, } Harcourt Parish, Gambier.
Josiah Barber, Trinity Church, Cleaveland.
Bezaleel Wells, St. Paul's Church, Steubenville.
George Melick, *William Boden*, } St. Matthew's Church, Coshocton.
Noah Spalding, St. Peter's Church, Delaware.

THE BISHOP'S ADDRESS.

BRETHREN—

I did intend to make my Address to this Convention, of considerable length; materials to that end, relating to the interests of the Church in this Diocess, having been, since we last met, providentially quite abundantly afforded. But I am prevented from fulfilling my intention, by the overwhelming multitude and magnitude of my cares. Deprived even of the time which exhausted nature demands for repose, all my attention has been required, even to this moment, in the discharge of duties, which God's providence unexpectedly threw upon me in the erection of our *College Buildings*. For these reasons, I hope for your forgiveness, both of deficiencies and imperfections.

Soon after the last Convention of June, 1826, I repaired to the place unanimously fixed on by this Convention, as the permanent site of the Seminary and College; and, according to the best of my judgment, endeavored to fulfil the duties assigned me. The grounds were surveyed; the precise spot for the College marked out; and the work of clearing off begun.

The people of Knox county, and in the counties adjacent, and a few liberal men throughout the State, by way of subscription, gave freely: but it was chiefly in produce. Of *money*, to carry on so great a work, I saw and deeply felt the deficiency; and although borne down with much sickness and debility of body, I proceeded to the East for assistance. Blessed be God and the Father of our Lord Jesus Christ, for crowning my feeble efforts with much success! Although for a particular account of my solicitations and success, I am obliged, for want of time, to refer you to my Report to the Trustees of our Institution in their last June session, yet my heart is too full of gratitude for the signal mercies which I received, to suffer any occasion to pass without pouring out some portion of it to God, the Author of all good, and to his faithful people, my generous benefactors.

At the General Convention, I was discouraged: yet God put it into the hearts of his faithful people to assist me most liberally. The work was begun in Philadelphia by those who love to rely, as Abraham did, on God's promises; though to human view, all things militate against their wishes. My lameness and inability

increased; yet God was most gracious to me. The efforts of my friends were blessed. A fountain of beneficence was opened and began to flow in that blessed City, which has since received so many tributary streams throughout our country. In New-York, also, the best and most benevolent dispositions were not wanting. To the honor of this London of America, many were found in it, proud to emulate the bounty of our English benefactors, towards the furtherance of Religion and Learning in the West. In this work of beneficence, the family of Governor Jay, the Rev. Dr. Milnor, and many other characters distinguished for their liberality, took a conspicuous part.

From New-York, I proceeded to Providence, R. I. where I was received with much kindness, and the subject of our College most liberally entertained. Thomas L. Halsey and I. B. Wood, Esquires, were among the most munificent subscribers.

In Oxford, Mass. Samuel Slater, Esq. was my most generous benefactor; and from his well known character for discriminating and extensive benevolence, I entertain the pleasing hope that he will not let the *Milnor Professorship*, ($10,000) so nobly commenced by the conditional subscription ($1000) of Arthur Tappan, Esq. of New-York, sink and fall through for want of due support. Warmed by the generous examples of benevolence hitherto exhibited in this sacred cause, both in England and America, it is my devout prayer that this and other gentlemen, to whom God hath given the ability, will not let the year expire which is set for the filling of this Professorship, and with it lose the $2,100 already subscribed. When so much has been and still continues to be done for us in England, it cannot be credited, that Mr. Tappan's praiseworthy attempt to call forth the liberality of the Church in America, will fail of success.

I cannot speak too highly of my reception in Boston. The Rev. Mr. Eaton, opened his heart and hand to me; and according to his ability gave, perhaps, more liberally than any other person in our country. May God reward him, his people, Dr. Gardiner, and the Rev. Mr. Potter, and all who showed kindness to me in Boston!

In Salem, Newburyport, Portsmouth, Portland, and Gardiner, our cause was sustained with great interest. Never shall I forget the kindness showed me by the Reverend the Clergy of

those places, and the deep interest they took in the welfare of our Theological Seminary and Kenyon College.

I have already mentioned, in my communication to the Trustees, those most interesting Institutions called "*Kenyon Circles of Industry*," organized in several of our Eastern towns, for the benefit of our College. They meet together every week and spend a few hours in some lucrative employment, in reading, and in social converse as to the best means of doing good; and most beneficial have the results of their efforts been, both to our College and themselves. While they give unto others a little, and accompany that gift with their prayers, God giveth them much of his heavenly grace. A Clergyman of the parish in which is one of these "Circles," told me that the institution of it among them, had done his people more good than could result to me. That in blessing, they had been blessed more abundantly. What reasonable cause is there that Institutions of this nature should not commence here among our own people? While others are doing us so much good, shall we make no effort to help ourselves?

It is with inexpressible pleasure, I relate in this place, that my friends and relatives in the States of New-Hampshire and Vermont, were among the first in giving most liberally to our Institution in Ohio. When those we love the most, approve our plans, and sacrifice many of their private interests to enable us to perfect them, our cup of human enjoyment is nearly full. This was my happy lot, not only when my brothers and sisters in the place of my nativity, gave me most liberally; but when Mrs. Mary Mabbit, of Troy, N. Y. State,—one of my most early friends—remembered me for the good of Kenyon College. Dr. Mitchel, of Philadelphia, also was most liberal in the bestowment of many articles of Philosophical Apparatus. Mrs. Codwise, of Long Island, N. Y. presented our College with many valuable Books: as also, Messrs. T. & J. Swords. These, and many others, (whom were I but to mention their names, would protract this Address to an unreasonable length,) contributed to swell the stream of beneficence which now, in prospect of future good, gladdens our hearts.

In England, too, the fountain is by no means exhausted. A box of Books, worth several hundred dollars—including Walton's

Polyglott Bible, and many of the Fathers and standard Books—was sent us during the last winter, as the gift of the Right Hon. Lord Kenyon and the Rev. Dr. Ward, of Great Horkenley: and I am lately informed, that Mrs. Walker, daughter of the late excellent William Jones, of Maryland, has caused to be prepared in London, a most valuable Telescope, for the use of the students of Kenyon College.

On a survey of my tour East of the Mountains, I have great reason to express my grateful acknowledgements to the Clergy and people, not only of our own communion, but of all other Christian denominations. If all did not give me money, they gave me their influence, their advice, and above all, their prayers; which, offered through the Redeemer's merits, have caused the blessings of Heaven to rest upon my labors.

By the advice of the Rev. Mr Allen, of Philadelphia—for whose kindness to me through much sickness at his house, I cannot express my thankfulness—I appointed Mr. G. Bacon to aid me in soliciting donations to our College. His field of benevolent exertions was principally in the Southern States, whither, after having assisted me in Philadelphia and accompanied me, in very debilitated health, to New-York, he proceeded so far as Charleston, in South Carolina. The contributions which he obtained from our friends at the South, were most munificent; and though his expenses were very great, yet the net sum deposited to our credit was highly satisfactory: and I cannot refrain from expressions of gratitude for every favor showed him, as if showed to myself. His collections have been correctly published in the Philadelphia Recorder.

It was my intention to visit Baltimore and Washington City, on my return to Ohio: but time would not admit. The great work of commencing the College Buildings demanded immediate attention. Having appointed the first week in June, for that purpose, I was permitted to be on the spot; and though unworthy of the least of God's favors, yet through the merits of the Redeemer of Mankind, I was honored with that which might honor those who are inexpressibly more honorable than myself—the office of laying the Corner Stone at once of Kenyon College, and the Theological Seminary of the Diocess of Ohio. In performing this duty, I cannot frame my speech so as to express

but a faint resemblance of my feelings. The miraculous mercies of the past, in rescuing me from so many perils, and in overcoming so much opposition; and the countless blessings of the future to the Church of Christ, and our dear country, of which this Institution must, by the laws of Holy Providence, be the means of procuring in ages yet to come, rushed on my mind and raised, as the swelling flood raises the ship on its bosom, my whole soul in gratitude to God, the Almighty Disposer of events and the Fountain of all mercies. Though surrounded by a very great company of spectators to the eventful scene, the whole seemed to me, as the Wilderness did to Jacob at Beth-el, swallowed up in a deep sense of God's presence.—God's presence filling all things, connecting earth with Heaven, and in prospect of future blessings, promoting the same expressions which he uttered when, forgetful of all his earthly troubles and wrapt into ecstasy divine, he exclaimed, "Surely the Lord is in this place; this is none other than the house of God, and this the gate of Heaven!"

The Building thus commenced, is but the centre of the whole design—being only 110, by 44, feet long. The two wings will be 174 feet, each; and the whole, with the basement, four stories high. To support such a Building, all of Stone, the outside and the centre walls could be no less than four feet thick. In delineating the plan of this edifice, no time nor pains have been spared in causing it to combine every convenience which economy would justify. Having it in your power to witness, in your own persons, the progress of this work, I should here say nothing to you on this subject, were it not for friends and benefactors at a distance who will read this Address, and who will have little other means of gaining information. From thirty to fifty hands have been employed for the most of the time since my return from the East. Fourteen Teams have been purchased, and many hired; and all, most constantly and successfully employed. Stone have been quarried in great quantities, and much Timber is prepared for use. A Building of Stone, 34, by 20, feet, and most convenient for private use, is now nearly finished; and a House intended for a Printing Establishment, 18, by 22, feet, will soon be completed. The Seminary grounds are cleared off, and many acres are under fence and cultivation on the College eminence. Buildings for the boarding of the hands and the sheltering

of goods, and stabling, are erected; and the College Edifice, itself, is, in its walls, completed one story. This, together with the sinking of a Well, eighty-seven feet through a solid rock, and some advances in clearing off our fine bottom-lands for Farms, to a considerable extent, is the amount of our present improvements. And here, I am sorry to say, our progress in building, has been arrested by the strong hand of necessity.

I had expected, indeed in some instances it was covenanted, that the establishment should be supplied with plank and small timbers for joist, &c. from the neighboring Mills, at a reasonable rate; but in this we are disappointed. Such was our demand, that it raised the price; and a supply could not be had at any rate. No other expedient, therefore, remained, but that we improve our very superior water-power privilege, and erect a Saw-Mill to prepare our own lumber from our own timber, which we have on the spot in great abundance.

If it be asked, why this was not done at the commencement, the answer is—because, previously to my going to the Eastward, we had not the funds to justify so great an expense. I attempted to borrow money for that purpose, but did not succeed. On my return I endeavored to accomplish, by manual labor, the sawing of the joist; but such was the demand, that this expedient failed. Compelled, therefore, by necessity, though the work be expensive and the season for such an undertaking far advanced, the Dam, the Race and the Mill, have been simultaneously commenced, and our whole force exerted for its speedy accomplishment. So that in visiting our grounds, you will behold a busy scene: and while you behold it, conducted as it is by means of faithful headmen to every department, I doubt not of there being produced in your minds a most pleasing effect. The whole will be expensive; but its necessity, joined with the certainty of great *future profit* to the Institution, as well as the supply of present want, will, I humbly trust, fully justify its commencement. The only cause for regret will be, that we were not able to commence it sooner.

In my communication to the Trustees, I mentioned a subject which ought, with more propriety, to accompany my Address to this Convention—I mean the visit of the Rev. Mr. West to this country, bearing most ample recommendations from some of our

most respected friends and benefactors in England. Though an officiating Minister in another denomination of Christians, yet, his return to the Church was so cordial, and his letters of credence so amply satisfactory, and the means of doing good to the cause of true Religion, through him, so plain and abundant, that I could not but consider it my duty to act with promptness in the matter of his ordination. His case coming strictly within the purview of the 17th Canon, and his immediate admission to Holy Orders contravening the spirit of none other, my own opinion was soon decided. But knowing my great liability to err, I thought it advisable to consult those whose judgments were known to be so superior to my own—the Bishops of the Eastern Diocess, and of Connecticut. The result appears in the following notes:

From Bishop Griswold.

"RIGHT REV. AND DEAR SIR—

"After considering the question respecting the ordination of Mr. G. M. West, it is my opinion, that he may be admitted to Orders under the provisions of the 17th Canon,* without violating the letter of any of our prescribed Rules. And as I know of no usage or precedent to the contrary, and (so far as I understand the case,) expediency requiring it, I recommend that he be admitted to Orders.

"ALEXANDER V. GRISWOLD.

"BRISTOL, (R. I.) MAY 17, 1827."

---

*CANON XVII.

Of those who have officiated as Ministers among other Denominations of Christians, and apply for Orders in this Church.

When a person who has officiated as Minister among any other Denomination of Christians, shall apply for Orders in this Church, the Bishop to whom application is made, being satisfied, on examination according to the Canons, that he is a man of piety and unexceptionable character; that he holds the Doctrines of the Church; and that he possesses *all* the literary and other qualifications required; and being furnished with testimonials from the Standing Committee, duly convened; may Ordain him as soon as convenient. In all such cases, the Standing Committee may insert in their testimonials, the words, "we believe him to be sincerely attached to the Doctrines and Discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught, or held any thing contrary to the Doctrine or Discipline of the Protestant Episcopal Church."

From Bishop Brownell.

"Having seen the letters of several Noblemen and Gentlemen of Great Britain, directed to the Right Rev. Bishop Chase, in approbation of the character of Geo. M. West, a Minister of the Wesleyan connexion in Ireland, I concur in opinion with Bishop Griswold, that there are no canonical impediments to his admission to Holy Orders by Bishop Chase.

"THOMAS BROWNELL.

"HARTFORD, MAY 20, 1827."

On these grounds, and in pursuance of this advice, Mr. West was admitted to full Orders: and thus he has become one of the Clergy of Ohio. His immediate return to England, on an errand of benevolence for the advancement of the interests of the Theological Seminary of Ohio and of Kenyon College, must and will, it is hoped, meet with the approbation of all reasonable and well informed men. If I have erred in this affair, the error has been that of judgment and not of intention: and even that, I did not presume to exercise, till supported by the advice of others, whose opinions are far more valuable than my own.

As to the danger which may arise from this transaction, by way of *precedent,* no fears need be apprehended. I am too insignificant, and my station in the Church too remote, to be adduced as an *example* in any matter relating to a foreign Nation or a foreign Church.

Let those take heed to their ways, in this respect, whose path of public life lies on more conspicuous ground. When seeking for *precedents* in Bishops, communicating with foreign Nations and parent Churches, the Christian world will look for examples in persons of more eminence than the Bishop of a feeble flock of Episcopalian Christians in the wilderness: and in so doing, may *there* never be cause for disappointment! May *there* never be cause to mourn the frailty of human nature, as it regards concerns of more importance than any *supposed* irregularity in the ordination of pious, zealous Ministers, who, once in an age, may come over the waters to help us; but in those things, especially, which deeply concern the vital principles of Religion—the maintenance of peace and charity, wherein consist the true honor, safety, and welfare of any Church or

people; the avoiding of a disputatious and overbearing temper, and a jealous, proud and ambitious spirit, whereby the Zion of God is too apt to be torn to pieces at home and her name disgraced in foreign lands. On the contrary, may the Christian world look and find in the American Episcopal Church, especially among her more elevated Bishops, precedents of a different sort:—those which regard not so much the straining out the gnats of error, in the fancied transgression of some doubtful Canon, as in the greater and weightier matters of the Law—JUSTICE, MERCY, and TRUTH, the advancement of God's glory in the salvation of men's souls.

My Episcopal duties have, of necessity, been limited, while the great work of our Theological Seminary and College has been going on. But small portions of the Diocess have I been able to visit since the last Convention. In those which I have visited, I have confirmed, viz: In Worthington, June 11th, 1826, four; and in St. Matthew's Church, Perry township, August 6th, 1826, five persons.

On my return from the Eastern States, I consecrated to the service of Almighty God, St. Peter's Church, in Delaware county—a neat and very substantial Stone Building, truly honorable to its founders and benefactors. In this Church, immediately after its consecration, besides the ordination of the Rev. Mr. West to Priest's Orders—already mentioned—I admitted Mr. Marcus T. C. Wing, a Tutor in Kenyon College, to the order of Deacons. And here I should officially mention what was unofficially published on the last year's Journal of the Convention in this Diocess—the admission of the Rev. William Sparrow, Professor of the Languages in Kenyon College, to the Holy Orders of Priests; and Messrs. C. P. Bronson and Gideon M'Millan, to Deacon's Orders, immediately after the rising of that Convention. The Rev. Mr. M'Millan is settled at Piqua, in Miami County; and the Rev. Mr. Bronson, besides his duties as principal of Norwalk Academy, officiates in Medina, Norwalk, and other places on the *"Reserve."*

The Rev. Mr. Silas Freeman, has come into this State from Virginia, and is settled in the Parish of Trinity Church, Cleaveland, also to officiate in several of the neighboring places. The Rev. A. G. Baldwin, complied with an invitation I gave

im, while in Philadelphia, to remove from the Diocess of New-'ork to Zanesville, in this State: a part of his time is devoted o Newark, and other places.

The Rev. Mr. John P. Bausman, has come to this Diocess 'ith letters of dismission from the Bishop of Pennsylvania, nd is settled in Chillicothe. From the same authority I received etters dismissory to this Diocess of Mr. Nathan Stem, as a andidate for Holy Orders, and who is now pursuing his studies t our Theological Seminary. This Institution, in connexion ith Kenyon College, is conducted still at my residence at Worthington. The whole number of Students is about fifty, hich, for want of room, cannot be augmented; though there re frequent and numerous applications. What anxiety does is create to expedite the erection and the finishing of our uildings!

All Gambier, comprehending the grounds of Kenyon College, as been recently incorporated under the provisions of the Act the Legislature, a new Parish, in communion with the Epis-pal Church, by the name of *Harcourt Parish*, out of respect a distinguished friend of ours in Ireland—*The Reverend Sir arcourt Lees.*

When in Philadelphia, by letters of dismission from the Bishop Virginia, I ordained Mr. George Mintzer to the degree of eacons, in the Church of Christ. This office was performed St. John's Church, by the very obliging permission of the ishop of Pennsylvania. The Rev. Mr. Mintzer came to this ate and officiated, for a while, very faithfully at St. Clairsville nd Morristown. He is now on a visit to his friends in the astern States.

RETHREN OF THE CLERGY AND LAITY—

In closing this hasty nd confused Address, I should deem myself culpable, were I o omit assuring you of my very sincere and constant prayers or your eternal happiness; and entreating yours in return, for ıy own salvation. The outward welfare and prosperity of the hurch is one thing, and the peace and joy of the Holy Ghost in ie souls of men, is quite another. What will it avail *us*, that e meet here year by year, to consult for the good and use the

means for the salvation of others, if we be not saved in the day of visitation ourselves! Let this solemn thought shed its holy influence over our hearts and our actions, that what we think, do, and say in present meeting, may be such as we shall wish it had been, when we come to die.

PHILANDER CHASE.

Mount Vernon, September 5, 1827.

On motion, the Convention went into the election of a Secretary, when the Rev. W. Sparrow was chosen.

On motion, *Resolved*, that Messrs. Billy Todd and James Elliott, be admitted to seats, as honorary members in this Convention.

On motion, adjourned, to meet again at four o'clock in the afternoon.

Wednesday afternoon, 4 o'clock.

The Convention assembled, pursuant to adjournment.

The following Parochial Reports were now presented to the Bishop, and read:—

THE REV. MR. MORSE, REPORTS AS FOLLOWS:—

St. Paul's Church, Steubenville.

Families	35
Communicants, (removed 6, added 12,)	60
Baptisms, (infants 14, adults 2,)	16
Marriages	2
Funerals	4
Catechumens	30

St. James' Church, Cross-creek.

Families	60
Communicants, (removed 5, died 4, added 16,)	114
Baptisms, (infants 27, adults 6,)	33
Marriages	2
Funerals	4
Catechumens	70

Mr. Morse has conducted Divine Service, and preached in places other than the above, four Sundays, and forty-one times,

on week days, or evenings; has baptised five children and one adult, and attended three funerals—a few of these services being performed in Pennsylvania and Virginia. He would only add, that the state of the congregations under his care, remains, in general, the same as at the period of the last Report. Catechetical instruction is given constantly on Sundays, and strict attention paid to the directions of the Liturgy and Rubricks. Parish Libraries are formed in each Congregation, productive of great and increasing benefit; and during the absence of their Minister, the service is regularly performed, and approved Sermons read. There is, however, room for regret, that the attendance on these occasions is not greater; although it is but just to say, that a faithful few are always present.

In the village of Springfield, Jefferson county, there has been no place of public worship for any Denomination of Christians, except a small inconvenient School-house. On the organization of St. John's Parish, in that place, as mentioned in the Report of last year, a Lot of ground was given, and an attempt made to erect a Brick Church, 45, by 30, feet; which, by the exertions, principally, of a very few individuals, is now built, but not yet completed in the interior; neither have the congregation, at present, means for effecting this, to them, very desirable object. The services hitherto afforded this Parish, have been but occasional and few; yet hardly any of its size, for the time since its organization, has made greater exertions. It is their earnest desire to be soon supplied with the labors of a faithful Missionary, who may be an instrument in the hands of the Almighty, of turning sinners from darkness to light, and from the power of sin and Satan, unto God. In their present situation, many of them continue to attend at, and are still considered as belonging to, the Parish of St. James' Church, Cross-creek.

THE REV. MR. BAUSMAN, REPORTS

To the Bishop, that, as only a short period has elapsed since he took charge of *St Paul's Church, Chillicothe*, he has but little to communicate. On Whitsunday, he commenced his labors, and thus far they appear to be acceptable; and he trusts, not altogether unprofitable. As the Church in this place had been some time deprived of the inestimable blessing of the Ministry,

by the lamented removal of the Rev. Mr. Kellogg, and had consequently sustained much injury, he has deemed it most judicious to devote his attention principally to it. Pleasing results are anticipated: God grant that they may be realized!

Families - - - - - - - - -	16
Communicants, in June last 17, (died 1, added 4,)	20
Baptisms (infants) - - - - - -	4
Sunday School Scholars - - - - -	100

In August, he visited Portsmouth, where he preached six times, administered the communion, and baptised two children. His visit appeared highly gratifying; and the friends of the Church are very desirous of enjoying once more its stated Ministry. Their lay-reader, Mr. Gunn, deserves great credit for keeping this interesting Congregation together. Should the Canal, as anticipated, terminate at Portsmouth, it will render it an important place: it therefore demands attention, and should, if possible, be supplied. The happiest effects, under God, would result.

May it soon be favored with a Minister after God's own heart—one who will be eminently and extensively useful!

Mr. Bausman was lately much gratified in visiting Mr. Thos. White, residing near Greenfield. He preached in his house to a respectable and very attentive Congregation. The occasion was rendered highly interesting, by the baptism of six adults and two children.

The Rev. Mr. Baldwin, Reports

To the Bishop, that he came into the Diocess the 21st of Nov. last. After spending eight days in St. Clairsville and Morristown, in which places he performed as many services, he came to *Zanesville* on the 1st of December, and soon engaged himself in that place, and also in *Newark and Granville, Licking county*. His regular Sunday Services have been in these three places. Services have been performed in not less than fifteen other places, and have exceeded five a-week, since he came into Ohio. He has organized Churches, according to the provisions of the Legislative enactment, in Newark and Granville. Baptisms (infants) in St. Clairsville, 1; Zanesville, 9; Newark, 3;

Rushville, 4—17. Communicants, (Zanesville added,) new, 4; came from other places, 6; total 30.

He has administered the Lord's Supper in Granville. The number of families attached to the Church, in either place, cannot be stated, as families are divided in their preferences, and attachments are forming. This remark applies to the communicants in Granville—there being no communicants in that place who had not been members of non-Episcopal Churches. Mr. B. thinks it probable, a Church will, in no great length of time, be organized by persons living in Dresden and its vicinity.

THE REV. MR. M'MILLAN, REPORTS

to the Bishop, that after receiving Holy Orders, he, by the invitation of a pious and excellent member of our Church, visited *St. James' Church, Piqua.* On his arrival, he found the Church in a very languid and scattered condition, from which it has scarcely recovered. Meeting, however, with some encouragement, he was induced to remove his family thither; and from the beginning of July, 1826, has officiated regularly there, about two-thirds of his time. Since November, last, he has statedly visited *St. Matthew's Church, Hamilton,* officiating one Sabbath in every month. Besides his regular Sunday Services, in these places, he has held Divine Service and preached in the following places, on Sundays and week-days, fifty-seven times; viz:—Cincinnati, Columbus, Granville, Franklinton, Miamiesburg, Springfield, Dayton, Germantown, and Mount Vernon.

St. James' Church, Piqua.

Families - - - - - - - -	12
Catechumens - - - - - - -	18
Funerals - - - - - - - -	4

Mr. M'Millan regrets, that for want of a person properly authorized to administer the Holy Sacrament of the Lord's Supper, he is unable to state, accurately, the number of communicants, but thinks it to be ten. He has likewise to regret, that previously to his going thither, several families had withdrawn from the Church; owing, doubtless, to their having been so long destitute of the Ordinances of the Gospel. Notwithstanding the

gloominess of the prospect, from this and other causes, Mr. M'Millan has reason to bless God, that his feeble exertions have not been wholly in vain, in this part of the Diocess. A few valuable friends of the Church, at Piqua, shortly after his arrival, conceived the plan of erecting a House of Worship. A subscription was immediately put in circulation, and an amount sufficient to build and finish a Brick Church, 50, by 33, feet, speedily obtained: the Building is already commenced. As to the spiritual concerns of the people, he can say, in general, that from the evidently increasing attention to the Church Service and the preached word; he would persuade himself, that, even in this day of small things, the spirit of the Lord has accompanied his labors to the conviction, and he trusts, to the conversion, of some precious souls. Encouraged by these prospects, he would pour out his hearty prayers to the God of all Grace, that he may shower down divine blessings, and cause this almost withered branch of his Zion to bud and blossom.

Mr. M'Millan would bear glad testimony to the decrease of old prejudices against the Church, generally, but particularly against her excellent Liturgy. He trusts the time is not far distant, when her liturgical and doctrinal excellencies, will present themselves in so beautiful a form to the eye of the unprejudiced mind, as to secure the entire approbation of every lover of order and truth.

He would mention it as a subject calling for unfeigned gratitude to God, that in the midst of many discouraging circumstances, he has been enabled to organize a Sabbath School, and see it in a flourishing condition.

THE REV. MR. FREEMAN, REPORTS,

That he took the charge of the Congregation of *Trinity Church, Cleaveland*—which is partly made up of people residing in Brooklyn—more than a year ago. That finding there was no possibility of its increase, till a Church was erected, with the consent and advice of the Vestry, he set out last May for the purpose of soliciting aid in the Eastern Churches, towards the accomplishment of this object. That he visited the most important Towns in the States of New York, Connecticut, Rhode Island and Massachusetts, where he met with much personal

kindness, together with much sympathy expressed for Cleaveland, in consequence of having no House of Worship of any kind. That Geneva and Troy, in New York; Norwich, Hartford, and New London, in Connecticut; and Boston, in Massachusetts, are particular instances of prompt and generous giving. That from a gentleman and his lady in Rochester, New York, he received a liberal donation, and an offer to make up whatever might be wanting to the amount necessary, when he should end his mission. That in some places, nothing was contributed, but assurances were given that something would be, when a more favorable season offered for presenting the wants of his Parish. That what has already been received, and what remains in expectation, will amount, it is trusted, to one thousand dollars, besides a number of volumes—presented chiefly in Boston—towards the formation of a Parish Library.

Mr. Freeman concludes by observing, that it is hardly necessary for him to say any thing of the services he has performed, so little fruit can be expected, ordinarily, to appear from one year's labor. He would merely observe, that so far as he can judge from appearances, his services have not been entirely fruitless; and he trusts, through the ordinary blessing of God, the Churches in that section of the State in which he resides, will be permanently established and increased, provided he and others on whom the labor and responsibility rest, prove faithful and persevering in their duty. Nearly one half of his time has been hitherto employed, and will continue to be for the present, in performing services in other Parishes than Cleaveland, for which he can expect but a trifling compensation. Could it be possible for the Missionary Society to support a Missionary for a part of his time, to officiate in three or four Congregations in that part of the State, he thinks it would be of great benefit to our beloved Zion, and be made a present and lasting joy to hundreds, who are now hungering and thirsting for the bread and waters of life.

THE REV. SAMUEL JOHNSON, REPORTS

To the Bishop that, through the great goodness of God, the Congregation for which he has long labored, has, within the past year, increased considerably; so much so, that several applicants

for pews could not be accommodated. Catechetical instruction has been faithfully attended to, during the same period; and last Spring a juvenile Bible Class was formed, and has been continued, he trusts, to the edification of the youth of the Congregation.

Parish Records of Christ Church, Cincinnati.

Families			90
Marriages			7
Baptisms			18
Communicants	Last year 71 Removed 6 Withdrawn 2 Died 2 Added 9	Present No.	70
Funerals			20
Catechumens			65
Sunday School Scholars			160

Since last Convention, Mr. Johnson has performed services in Harmony, Clark county; Springfield and Round Bottom; and also, spent a Sunday in Louisville, Kentucky, in the absence of the Rev. Mr. Shaw.

His resignation of the pastoral charge of Christ Church, Cincinnati, Mr. J. doubts not, has been communicated to the Bishop; and concludes by saying, it would have afforded him great pleasure to be present with his brethren at the Convention; more particularly, as the *place* of meeting calls together so many interesting associations connected with the growth, respectability and future prosperity of the Church, had circumstances allowed it. But though he be necessarily absent in body, yet, present in spirit, his prayers have ascended to the Giver of every good and perfect gift, that he would so order all events, that Zion may continue to lengthen her cords and strengthen her stakes.

THE REV. JOHN HALL, REPORTS

To the Bishop, that he has been employed in clerical service, by contract, in the Parish of St. Peter's, Ashtabula, one half of his time, and since Easter Monday last, in the Parish of St. Michael's Church, Unionville, one third of his time.

St. Peter's Church, Ashtabula.

Families			45
Communicants	Last year 51 Added 2	Present No.	58
Baptisms	Adult 1 Infants 14	Whole No.	15
Sunday Scholars			60
Funerals			2
Marriages			4

St. Michael's Church, Unionville.

Families	11
Communicants	10
Baptism, (infant,)	1
Funeral	1

Mr. Hall's Missionary services, for which, he observes, he eserves and needs it, he hopes to receive pay from the Missionary Society, are as follows: He has preached and performed ivine Service, each, 57 times; performed the Burial Service, times; and administered the Communion, 3 times. He has so, as a Missionary, visited families and instructed them; ıtechised children, and visited the sick. The Services have :en performed in Sandusky City and Milan; on his way from st Convention, in Salem, Sheffield, Unionville, Geneva, and oudenville; and they have occupied twenty weeks.

The Rev. Mr. Bronson, Reports

he state of the Parishes in which he has officiated since his rdination, at the last Convention, as follows:—

St. Paul's Church, Medina.

When Mr. Bronson first visited this Parish, the number of orshippers was small, and the few who bore true love to our ion, were almost discouraged; but, by the blessing of God on s imperfect services, they are now somewhat increased in ımbers, and strengthened in spirit. Many appear to be realing the importance of eternal things, who were before indifferent. e has officiated among them one fourth of his time, and is happy

to state, that the people have contributed, very generally, towards his support, according to their means. A Clergyman with a family, who resided among them, might obtain half his maintenance, and be instrumental of much good.

Baptisms, (infants)	2
Communicants—about	20

St. John's Church, Liverpool.

This Parish, in which Mr. Bronson has preached several Sabbaths, is still in an unsettled state. The number of members is smaller than formerly, in consequence of the withdrawing of several, for the organization of another Parish in an adjoining town. A spirit of brotherly love and ardent piety, appear the most necessary for the prosperity of this Church.

Baptism, (adult,)	1
Communicants	10

St. Matthew's Church, Columbia.

Considering circumstances, Mr. Bronson thinks this Parish much more flourishing than either of the two just mentioned, though he organized it but a year ago last February. It is made up in part, of the fruits of a revival which took place the preceding winter; during which, he could not but observe, with pleasure, the remarkable engagedness of the people *in* the Liturgical Services of our Church. He has not been able to visit them on the Lord's days since the beginning of the present year, but has endeavored to see them once a month, on week-days, and preach to them the words of eternal life. He cannot help saying, he feels peculiar attachment to this Parish, as the revival here was the first fruits of his labors in the Church, and the means of his determining to continue in this Diocess, though he had only come to it upon a visit, from New-England, to see his friends.

Baptisms	Children - 9 Adults - 4	Total	13

St. Stephen's Church, Grafton.

This Church was organized about three months since, and through God's blessing, is in a prosperous condition, though

small in point of numbers. It took its rise from a revival which commenced the fourth of July, a year ago, under circumstances of peculiar interest. Mr. Bronson has preached to this people generally once a month, sometimes oftener. They have it in contemplation to erect a Church, and should they obtain some assistance from abroad, can, no doubt, effect it. In this place, as well as in Columbus, Mr. B. has observed, the Congregation enter heartily into the spirit of our Liturgy, both during and since the revival. It is his firm conviction that there are no means so effectual in a season of religious excitement, as the Services of the Church. Here are food and medicine, sword and shield, for every stage of the Christian warfare.

Baptisms	Children - -	5	Total 6
	Adult - -	1	
Communicants - - - - - - -			14
Marriages - - - - - - - -			2
Funerals - - - - - - - -			2
Sunday Scholars - - - - - -			20

St. Paul's Church, Norwalk.

Mr. Bronson officiated in this place for the first time, a year last July, and found the Parish so destitute, that he engaged for one fourth of his time, till January last, when he engaged for one half of the time, for the present year. The prospects of this Church are encouraging, though the people are not so zealous as could be desired. There is a Sunday School in the Parish, connected with which is a Library of growing importance.

Baptisms - - - - - - - -	7
Communicants - - - - - - -	20
Funerals, in the country - - - - -	6
Marriage - - - - - - - -	1
Sunday School Scholars - - - - -	60

On his way home, from last Convention, Mr. Bronson preached in Delaware, Berkshire, Mount Vernon, Loudenville, and Wooster,

Missionary services have been performed by Mr. B. in New Haven, Lyme, Portland and Florence, Huron county; in Elysia, Carlisle, Eaton, Grafton and Columbia, Lorain county; and in

Liverpool, Medina county. In several of these places, the people have contributed a little, in grain, towards his support.

In conclusion, Mr. Bronson cannot refrain from acknowledging the goodness of God, in the uninterrupted health which he has enjoyed, and the success which has attended his labors.

THE REV. MR. WING, REPORTS

To the Bishop, that since his Ordination in June, he has preached every Sabbath except one, in the Parishes of St. John's Church, Worthington; Trinity Church, Columbus; St. Peter's Church, Delaware; and Grace Church, Berkshire, successively. In St. Peter's, Delaware, he has baptised five children. His duties in the College have prevented his becoming very intimately acquainted with the spiritual state of these Parishes; but there are abundant indications that the faithful labors of a settled Cleygyman would be very successful.

THE REV. WILLIAM SPARROW, REPORTS,

That from the time of his Ordination—last Convention—till Christmas, he continued to preach twice every Sabbath, devoting one third of that period to Columbus, another to Worthington, and dividing the remainder between Delaware and Berkshire, excepting one Sunday, spent by invitation, in Rushville. Since Christmas, he has been prevented by his official duties in the Literary Institution of the Diocess, and rather infirm health, from officiating more than about seven weeks this Summer. In Rushville, he baptized one child; in Columbus, two; and in Worthington, six; and administered the Communion three times. Of the spiritual condition of the Parishes in which he has preached, he cannot speak from personal knowledge, not having had time for parochial visitation; but if kindness and liberality to himself be any proof of their receiving the truth in the love thereof, that prooof has been abundantly afforded. The people in Berkshire are contemplating to erect a Church, as soon as possible, and they in Worthington are actually engaged in the pious undertaking. Heaven smile upon the effort, and grant, that while thus occupied in building the House of the Lord, they may, themselves, "be builded together for a habitation of God, through the Spirit!"

On motion, adjourned till to-morrow morning at 8 o'clock.

September 6th, 8 o'clock, A. M.

Convention met according to adjournment.

Divine Service was performed by the Bishop.

On motion, the Convention proceeded to the election of the Standing Committee, Deputies to the General Convention, and three Trustees of the Theological Seminary and Kenyon College. The result was as follows:—

Standing Committee.

Rev. Intrepid Morse,	William Little,
" John P. Bausman,	Josiah Barber.
" William Sparrow,	

Deputies to the General Convention.

Rev. Silas Freeman,	Bezaleel Wells,
" Amos G. Baldwin,	Arory Buttles,
" John Hall,	William Little.
" William Sparrow,	

Trustees of the Theological Seminary and Kenyon College.

Rev. Silas Freeman,	Hon. Judge Thomas,
	William Little.

The following Clergymen were then appointed to preach at the next stated Convention:—

The Convention Sermon—Rev. William Sparrow,
Substitute " John P. Bausman.

The Missionary Sermon—Rev. Silas Freeman,
Substitute " A. G. Baldwin.

The following Resolution was unanimously adopted:—

Resolved, That this Convention do most cordially approve the objects of the American Colonization Society, and earnestly recommend the same to the countenance and support of the members and friends of the Church in this Diocess.

The Secretary having read a communication from the General Convention, submitting certain Resolutions respecting proposed

alterations of some Rubricks and offices of the Book of Common Prayer, the following Resolution was, on motion, unanimously adopted:—

Resolved, That this Convention feel constrained, by an imperious sense of duty, and an earnest desire for the peace and unity of the Church, to disapprove the alterations of our incomparable Liturgy, proposed by the General Convention held in Philadelphia, November, 1826.

Resolved, That a Committee be appointed to examine the accounts of the Treasurer of the Convention.

The Rev. Mr. Morse and Judge Bailhache, were appointed accordingly, and having examined the accounts, reported them correct.

On motion, the Convention adjourned, to meet in the afternoon at 3 o'clock, at Gambier.

Gambier, 3 o'clock, P. M.

Convention met pursuant to adjournment.

Divine Service was performed by the Rev. Mr. M'Millin, and a Sermon preached by the Rev. Mr. Freeman.

Resolved, That the next stated Convention of this Diocess be held in this place, on the second Friday of October, 1828.

The Reports from the Wardens of Parishes, destitute of Pastors, were then presented to the Bishop. [The substance of them is contained in Appendix, No. 3.]

Resolved, That this Convention do heartily approve "The Prayer Book, Sunday School, and Tract Society of the Diocess of Ohio, and hail it as an Institution happily adapted to the peculiar circumstances and wants of our people, and likely to produce incalculable good. [See Appendix, No. 2.]

A Hymn having been sung, and the Episcopal blessing, on motion, the Convention arose.

PHILANDER CHASE,
Bishop of the Protestant Episcopal Church in the Diocess of Ohio, and President of the Convention.

Attested,
William Sparrow, *Secretary.*

APPENDIX, No. I.

REPORT OF THE TREASURER OF THE MISSIONARY SOCIETY.

The Protestant Episcopal Missionary Society of the Diocess of Ohi , in account with SAMUEL JOHNSTON, *Treasurer.*

DR.

June 9, 1826.	To cash paid the Rev. John Hall, per order of the President -	$150 00
Aug. 15 „	To postage - - -	0 50
„ „	To this sum, loaned D. I. Caswell, Esq.	450 00
April „	To „ „ C. Hammond, Esq.	100 00
Decem. „	To „ advanced the Rev. Mr. M'Millan, for Missionary services	87 00
May 10, „	To this sum, loaned Wm. Hartshorne for four months - -	500 00
„ „	To Horse hire, on Missionary duty	3 00
Aug. 31, „	To balance due - -	20 79
		$1 69 29

CR.

June 8, 1826.	By balance due from old account	80 15
„ 14, „	By this sum, received in part payment of a loan to N. G. Pendleton, Esq.	150 00
Aug. 15, „	By one half of the avails of a claim placed in the hands of D. L. Collier, Esq. by the Agent of the F. & D. Missionary Society of the P. E. Church, presented by the late Mrs. McDonough - -	251 52
„ „ „	By the other half of the same, presented by the F. & D. Missionary Society	251 52
„ „ „	By this sum, received of R. Fosdick, for loan to Christ Church -	100 00
Jan. 10, „	By this sum, rec'd of C. Hammond, Esq.	100 00
„ „ „	By interest on the same -	4 50
April 3, „	By this sum, received of R. Fosdick, from Christ Church, including interest - - -	151 60
Aug. 31, „	By cash of Daniel I. Caswell, Esq. for interest on sum loaned him	27 00
„ „ „	By cash rec'd. of Mrs. Ann S. Allynn, of Lansingburgh, New York	3 00
		$1069 29
Aug. 31, 1827.	By balance due - -	80 79

Errors excepted.

SAMUEL JOHNSTON, Treasurer.

APPENDIX, No. II.

CONSTITUTION

Of the Prayer Book, Sunday School and Tract Society of the Diocess of Ohio.

ART. I. This Society shall be called *The Prayer Book, Sunday School, and Tract Society of the Diocess of Ohio.*

ART. II. The object of this Society shall be, to advance the cause of Religion, by uniting the exertions of its friends and multiplying the facilities of instruction in its truths.

ART. III. The annual contribution of one dollar, to the funds of the Society, shall constitute the contributor a member, and the contribution of ten dollars at any one time, shall constitute a member for life.

ART. IV. The Bishop of the Diocess shall be *ex officio* President of the Society.

ART. V. The other officers of the Society (to be chosen annually by ballot) shall be six, or more, Vice-Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with the President, shall constitute a Board of Managers, and have power to fill all vacancies occurring in their own body, during the year, adopt By-Laws for their own government, superintend the publication of Prayer Books, Tracts and Sunday School Books, appoint an Agent to conduct the sales, and adopt such other measures as may, in their opinion, promote the objects of the Association; and for the readier despatch of business, elect, out of their own body, an Executive Committee, in whom shall be vested the powers of the Managers, when the Board is not in session, and who shall make report of their doings at each annual meeting of the Society.

ART. VI. Any Prayer Book, Sunday School or Tract Society, within the Diocess of Ohio, associated for the furtherance of the objects of this Society, may become auxiliary, by the payment of two dollars to its funds, and shall be entitled to purchase the Society's Book and publications at a discount of twenty per cent.

ART. VII. The annual meetings of the Society shall be holden at Gambier, on the first day of the sitting of Convention.

ART. VIII. At any annual meeting of the Society, such amendments may be made to this Constitution, as shall be recommended by the managers and approved by two-thirds of the members present.

Officers of the Society.

RIGHT REV. PHILANDER CHASE, D. D. *ex officio* President.

REV. INTREPID MORSE,
„ SAMUEL JOHNSTON,
„ JOHN P. BAUSMAN,
„ GIDEON M'MILLAN,
„ C. P. BRONSON,
Col. JOHN JOHNSTON,
BEZALEEL WELLS, Esq.
Judge BAILHACHE,
MR. WILLIAM LITTLE,
„ AMOS WOODWARD.
} Vice-Presidents.

REV. M. T. C. WING, Corresponding Secretary.
MR. CHARLES W. ADAMS, Recording Secretary.
REV. WILLIAM SPARROW, Treasurer.
MR. NATHAN STEM, Agent.

APPENDIX, No. III.

STATISTICS OF THE DIOCESS, 1827.

Names of Parishes and Places.	*Families*	*Communicants*	*Baptisms (Infants)*	*Baptisms (Adults)*	*Total No.*	*Marriages*	*Funerals*	*Catechumens*	*Sunday School Scholars*	
Christ Church, Cincinnati	90	70	18		13	7	[illegible]	65	0	Rev. Samuel Johnston
St. James', Piqua	12	10					2	13	5[illegible]	Rev. Gideon [illegible]illon
St. Matthew's, Hamilton										
All Saints, Portsmouth	2[illegible]	23	2		2					
St. Paul's, Chillicothe	16	20	4		4				100	Rev. John P. Rausman
St. Phillip's, Circleville										
Trinity Church, Columbus	15	15	2		2				14	These Parishes have had the occasional services of the Rev. Messrs. Wing and Sparrow
St. John's, Worthington	35	70	6		6				17	
St Peter's, Delaware	0	20	5		5				104	
Grace Church, Berkshire	10	10							60	
St James', Zaneszille	20	30	9		9					Rev. Amos G. Baldwin
Trinity Church, Newark	15		3		3					
Granville										

St. Mark's, Mill-creek										
St. Matthew's, Perry	20	25	3		3			6	37	
St. Luke's, Marietta	2	10								
Christ Church, Seneca										
Christ Church, Beaver										Rev. Intrepid Morse
St. Paul's, Steubenville	55	60	14	2	16	2	4	30		
St. James', Cross-creek	60	114	27	6	33	2	4	70		
St. Peter's, Morristown										
St. Thomas', St. Clairsville										
Harcourt Parish, Gambier	7	12	10		0			9	53	Right Rev. P. Chase
St. John's, Springfield										
St. James', Boardman										
Christ Church, Windsor										Rev. John Hall
St. Peter's, Ashtabula	45	53	14	1	15	4	2		66	
St. Michael's, Unionville	11	20	1		1		1			
St. James', Batavia										
Trinity Church, Cleaveland										Rev. Silas Freeman
St. Paul's, Medina		20	2		2					Rev. C. P. Bronson
St. John's, Liverpool		10		1						
St. Mark's, Columbia			9	4	13					
St. Paul's, Norwalk		20	7			1	6		0	
St Stephen's, Grafton		14	3	1	6	2	2		20	

JOURNAL

OF THE

PROCEEDINGS

THE NEW YORK PUBLIC LIBRARY
P 32762
ASTOR, LENOX AND TILDEN FOUNDATIONS.
1895.

OF THE

ELEVENTH ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF OHIO,

AT KENYON COLLEGE, IN GAMBIER,

Oct. 10th & 11th,

1828.

ACLAND PRESS, GAMBIER. OHIO.

1829.

CLERGY

OF THE

DIOCESE OF OHIO.

Rt. Rev. *Philander Chase*, D. D. Bishop, and President of the Theological Seminary and Kenyon College, Gambier.
Rev. *Benjamin P. Aydelotte*, M. D. minister of Christ Church, Cincinnati.
Rev. *Amos G. Baldwin*, minister of St. James', Zanesville.
Rev. *John P. Bausman*, minister of St. Paul's, Chillicothe.
Rev. *Cotesworth P. Bronson*, minister of St. Paul's Norwalk.
Rev. *Silas C. Freeman*, minister of Trinity Church, Cleaveland.
Rev. *John Hall*, minister of St. Peter's, Ashtabula.
Rev. *Samuel Johnston*, minister of St. Paul's, Cincinnati.
Rev. *Gideon M'Millan*, minister St. James', Piqua.
Rev. *Intrepid Morse*, minister of St. Paul's, Steubenville and St. James', Cross-creek.
Rev. *Wm. Preston*, Tutor in Kenyon College.
Rev. *William Sparrow*, Professor of Languages in Kenyon College.
Rev. *Nathan Stem*, minister of St. Peter's Delaware, and Grace Church, Berkshire.
Rev. *M. T. C. Wing*, Tutor in Kenyon College.

GAMBIER, Oct. 10, 1828.
11 *o'clock A. M.*

At this time and place, agreeably to adjournment, for the meeting of the annual Convention of the Protestant Episcopal Church in the State of Ohio, the Bishop, Clergy and Lay delegates, assembled for divine worship.

Morning prayer was read by the Rev. *Silas C. Freeman* and the sermon delivered by the Rev. *John P. Bausman.* The Bishop then took the chair. Present of the Clergy, Rt. Rev. *Philander Chase*, D. D. Rev. *John P. Bausman*, Rev. *Silas C. Freeman*,

Rev. *Samuel Johnson*, Rev. *Intrepid Morse*, Rev. *Alvah Sanford*, Rev. *Nathan Stem*, Rev. *M. T. C. Wing*, Rev. *William Sparrow*. Of the Laity, *Joseph L. Webb*, St. Peter's, Delaware; *James Dugan*, St. James', Green-Creek; *William K. Lamson*, Trinity Church, Columbus; *David Freeman*, St Peter's, Morristown; *Joseph Prince*, Grace Church, Berkshire; *John Trimble & Charles Elliott*, St. Matthews, Perry, Coshocton County; *C. W. Adams* and *James Glass*, Harcourt Parish, Gambier.

THE BISHOP'S ADDRESS.

Brethren;

More than a year has passed since we last convened in this place, as representatives of our scattered Churches in Ohio, to consult on the means of building up the kingdom of the Redeemer in this western world.

The same duty now renewedly devolves upon us, viz: to review the past, to contemplate the present; and in the strength of the Lord, to make provision for the future.

As to the first of these; that of calling ourselves to an account, how we have passed the time since our last Convention, I sincerely hope you can do it more satisfactorily than myself. Instead of cause for boasting, I have need of much forgiveness; yet amidst the consciousness of all my deficiencies and errors, I feel a glow of pardoning mercy through Jesus Christ our Lord, and of gratitude to God for his sustaining hand, which to express would be difficult. The year that is past has been to me like a tempestuous day to a feeble mariner. The clouds have been dark, yet illuminated often by a bright ray of hope from the sun of Righteousness. Thunders oft have rolled: yet in the voice of anger oft have been mingled the accents of pardon and peace. The waves of a troubled sea have often lifted me up in hope, and again sunk low in despair, yet God hath as often sustained me, and kept from perishing that fond object of our affections; our Diocesan Theological Seminary and Kenyon College.

As to my own labours in this arduous struggle I need not tell you that they have been to the utmost of my feeble abilities. The day has been consumed in toil; and in the night season sleep has departed from my eyes. Scarcely an hour of leisure either to myself or loved family has been allowed.

Soon after the Convention of last year, while yet the school and family were at Worthington, the floods of water, such as had not been since the settlement of our country, came on in such quick succession as almost to preclude the possibility of proceeding in

the erection of our mills, so absolutely necessary to the success of our designs. Yet by the divine aid manifesting itself in some signal instances amounting almost to miracles in our favour, our fine races were dug and our ways cleared, not only for the erection of our saw-mill, the first object of our necessities, but for the completion of our grist mill with several run of stones. So that now not only timbers and boards in abundance are supplied for our extensive buildings, but bread for our College is both earned and prepared. I should do injustice to my feelings and be very sinful were I to omit here, in the name of all who are interested in our great institution, both its Friends and Benefactors and the millions who will be benefited by it, the expression of gratitude and praise to God who in the hour of extremity never has failed to help us. Our hopes in regard to the advantages of this part of our plan in coming hither with our College, and placing it on our own domain, endowed by the Creator with such great advantages, are more than realized. Such is the perennial nature of our stream, Vernon River, such the height of our water power, and such the central location of our mills in regard to the surrounding settlements, that the whole is judged to be worth annually to our Institution more than the interest of twenty thousand dollars.

In pursuance of a resolution of this Convention, and of the Trustees of our Seminary, I thought it my duty to make application to our national Legislature for the donation of a township of land, to aid our endeavours to benefit the Western Country. That an institution which consults the best interests of the people, now so much in need of even common learning, by bringing the means of education, through an unexampled cheapness, within the reach of the poorest citizen, should be assisted from the lands belonging to the public, lying within our own state, the value of which lands, otherwise dull of sale, our Institution, by being placed in their neighbourhood, would greatly enhance, perhaps to thrice the amount of the township asked for, was thought most reasonable; and when it was known that our friends in foreign countries had done so much for us, there remained no doubt on every principle of patriotism and national honour, that our request would be granted. So good was our cause, that we were to the last as sure of success, as we are now amazed at its failure. Nothing but a full conviction, however humiliating, that it was for the want of talents, prudence and weight of character in myself, who urged our claims, can reconcile me to the fact of our disappointment. The pangs which I feel in this reflection you can better imagine than I can tell. The Honourable the Senate however, overlooking the deficiencies of the instrument, attended more to the merits of the cause: and after due deliberation passed, by a respectable ma-

jority, an act granting a township of land, to be located in small quantities on the congress lands in the state of Ohio, for the benefit of Kenyon College. But the Honorable the House of Representatives, refused at the present, to take up the bill for consideration. Yet they refused with such evident tokens of lingering good w[illegible] and so many having expressed their desire that it should succe[illegible] in the following congress, that hope still sustains us: Hope th[illegible] blessed instrument of a kind Providence which keeps the wretch[illegible] from despair. Yet the expenditures of my last year's journey [illegible] Washington were so great and my absence from home for [illegible] months was attended with so much damage to our great work, t[illegible] a repetition of the same expenses the following winter would [illegible] most ruinous. Congress will therefore think of me at home, s[illegible]ving to do my duty to my country, and grant me means of suc[illegible]er not, as they shall think most fit.

The public documents relating to this subject, are my ad[illegible]res to the Legislature of Ohio, praying for their concurrence in my application to congress for the donation of land to Kenyon College: The resolution of that Honorable Body signifying that concurrence, and recommending the grant: The petition itself to congress; The Bill from the Senate granting the prayer of the petition in a donation of a township of lands to be located in Ohio, in small quantities, and lastly, a publication made by myself, to the friends of the institution, giving an account of our disappointment, and requesting their further kindness in a small sum.

The result of the last named effort to obtain relief from the embarrassments which the failure of our late petition had occasioned, has been considerable in amount, and most timely in enabling us to go on with our College buildings. Never was there mercy more signal than the relief obtained from this source. When all seemed at a stand, and the necessity of dismissing the hands, and for want of means in many most important respects of curtailing our expenses appeared inevitable, often have my feeble powers been sustained, and like Elijah in the wilderness, all my daily wants been supplied by the hand of mercy. When for the want of faith (which may the good God for Christ's sake forgive) my heart began to tremble lest the cup of sustaining favour were exhausted, the *arrival of the Post*, and the opening of a few letters, have quieted all my fears. Tears of gratitude, and repentance for my distrustful sins have often expressed what words could not, when we "looked one upon another" at these renewed instances of heavenly mercy. The little donations of ONE DOLLAR as prayed for in the publication alluded to (often a much greater sum in each letter,) have appeared to me as 'pearls of great price,' and have added indescribable brilliancy

to the crown of success with which God is blessing our endeavours. Still it may be easily conceived that there are many debts incurred in erecting our College edifice and other extensive buildings, of great amount; too great I fear to be justifiable, but by the immense importance of putting our rooms under cover before the inclemency of another winter. To accomplish this most desirable of all other objects, we have concentrated all our forces, and put forth every effort. The day has seldom dawned, but it has found our numerous labourers and mechanicks at their posts; our mills have run both night and day, and our long train of teams of more than fifty cattle and horses, have never ceased their strenuous exertions, in bringing to our lofty Hill both stone and timber.

The result of these our best endeavours you now behold. Three stories of this our beautiful College (far more beautiful than its semblance in print,) are up, and the fourth is nearly half completed. What remains to be done of this small part of our original design is not so great in itself as it is great in relation to our exhausted strength and treasure. It is like the last pound to him who is already sinking under the weight of his accumulated load. Yet in this, as in all our past extremities, we find relief in looking to Him who controlleth all things. Before the inclement season sets in, I trust the College will be up and covered; and in it we do not despair of eating our Christmas dinner; with what fervency of gratitude to that Being without whom nothing is strong, nothing is holy, I shall not attempt to express.

For the accommodation of our students at their removal from Worthington hither, we have, (besides several dwellings for our numerous workhands,) erected four houses, two stories high, thirty six feet in length, by twenty two in width. The comfort they have afforded, and the means they have proved of concentrating our endeavours and cherishing a small number of students with whom to commence our great and extensive college, fully justify the expense laid out upon them; though on account of my absence and of the pressure of so much work upon us at one time, that expense has been heavy.

One great benefit resulting from the erection of these buildings is, that it has demonstrated the practicability of an essential part of our original plan, that of owning *all* the buildings on the premises, so that no person by right of title, after his conduct shall have become detrimental to our college, can prevent his being immediately removed.

All the buildings, as well on the farms, as in the village, are *our own* never to be alienated even by a lease. This is the *covenant* implied in every subscription we have obtained. Insomuch

that, should a future Board of Trustees ever so far forget their duty and surpass their rights, as to sell, lease, or any otherwise alienate, a foot of the south, or College section of 4 000 acres, the heirs of the subscribers will be justified in re-entering on the possessions of their ancestors, and recovering their respective donations with interest. I think proper to record this principle here because, having been the medium through which the subscriptions were obtained, I am the most proper evidence of the fact as above stated.

While on the subject of our College, I cannot forbear to express my unfeigned gratitude that our Heavenly Father hath been pleased to grant and continue to the Students of this institution an almost uninterrupted state of health; and, through the power of his grace to preserve their morals from the stains of vice. While at Worthington some few were sick, but since our removal to this salubrious region, scarcely an instance of the slightest indisposition has occurred; and if the experience of a long life will avail, I can truly say that I have never witnessed so many youth convened, among whom there was more order and less vice. What gives the Christian heart peculiar pleasure in contemplating their characters (as I have done during the past summer) is their *philanthropy*, in commiserating the destitute and uninformed state of our surrounding country. Schools for the instruction of the ignorant have been instituted all around us, in which, though distant, many of the Students find it their duty and their pleasure to appear every Sunday morning, influenced, we trust, by no hope of reward in this world but the joys of a peaceful christain mind. In this way without hyperbole, the wilderness is made indeed to bud and blossom like the rose. Already is prejudice, founded on ignorance of the true intent of our Institution beginning to give place to a mild, gentle and approving spirit. Instead of an enemy all reasonable persons perceive they have in our College, a friend to the best interests of man. Instead of a bramble-bush with repulsive thorns to wound, they find they have a tree full of good fruits, bearing aloft its extensive branches, until, as we trust our land be o'er spread with its refreshing influence, and millions pluck from it the means of the bread of life.

In turning from this pleasing subject to that of the discharge of my duty in Episcopal visitations, I feel a painful contrast. It is with the deepest regret that I have been able to visit in person so few of our beloved congregations. I have to plead the demands of dire necessity. The want of funds to defray my expenses in travelling through the Diocese, and the paramount claims at this most critical period of the Theological Seminary and College to

my individual attention, pressed upon me with an irresistible hand. There was no alternative between my remaining at my post and the failure of our College. What I could do I have done by writing, and persuading good and faithful ministers to come among us, and influencing these already with us to visit the destitute congregations. The Rev. Alvah Sanford has come from the Diocese of Vermont, and from reports of his fidelity as Missionary, I trust he is doing much good, especially in the northern parts of this diocese. In the south, the Rev. Mr. Aydelotte is officiating with much approbation and success in the parish of Christ Church, Cincinnati. His letters demissory were from the bishop of Pennsylvania. To the names of these faithful ministers who have come among us in aid of our feeble endeavours to sustain the interests of religion in this Diocese, being already ordained, we may add those of two others who who have appeared as candidates for the ministry. One of these, the Rev. Nathan Stem, now a member of this Convention, I admitted to Holy Orders at Worthington, soon after which he was settled with great prospects of usefulness in St. Peter's Church, Delaware, and Grace Church, Berkshire. The other of these is Mr. Wm. Preston, appointed Mathematical Teacher in Kenyon College, and to be ordained (Deo volente) next Sunday, to the order of Deacons.

While discharging what I conceived to be my duty at the seat of our national government, being canonically invited, I ordained the Rev. Henry Vandyke Johns—the Rev. Wm. F. Chesley—the Rev. John P. Fenner; the Rev. Robert B. Drane, Deacons in the Diocese of Maryland, to the order of Priests; and confirmed a number of persons in the churches over which the Rev. E. Allen and the Rev. W. Hawley preside, in the city of Washington.

On my return home, I preached in the city of New-York; Brooklyn, L. I.; in Albany; Troy; and on board the Steam Boat when passing Lake Erie. The remainder of my time I have spent at this place, where, though we as yet have no church, I have seldom omitted to officiate every Sunday.

Most devoutly praying for a blessing on us, in the forgiveness of our sins, and in the direction of all we do, think and say, to the glory of God, I am, brethren of this Convention, your faithful Pastor.

P. CHASE.

Rev. W. Sparrow was elected Secretary, and the rules of order adopted in the year 1819 were read and approved as the rules of this Convention.

On motion adjourned to meet at 4 o'clock P. M.

4 o'clock, P. M.

Convention met agreeably to adjournment.
On motion, the parochial reports were presented and read.

Christ Church, *Cincinnati.*

The Subscriber visited Christ Church, Cincinnati, last winter, by request of the vestry thereof, and in the beginning of the following April, acceded to a unanimous call to the Rectorship of the same. Early in May he entered upon pastoral duties among his congregation.

The Church has been open twice every Lord's day, and once during the week, (the last two excepted,) for public worship; and a weekly meeting for social devotional exercises, has been held from house to house. Previously to the administration of the Lord's Supper, the communicants have met with me for religious services, having a special bearing on that holy ordinance. Measures are now in progress for the establishment of a Sunday school, which from the zeal manifested at the commencement, will, it is hoped, be vigorously prosecuted.

The minister of Christ Church, would here thankfully record, that the people of his charge have been much favoured by divine Providence, and as he humbly trusts, by the gracious influence of the Great Head of the Church. They are in perfect peace and unity among themselves; the services are well attended, and the number of worshippers continues to increase. Not to mention individual additions, the cases of doubtful families, or occasional attendants, there have been added to the congregation, since the Subscriber took charge of it, upwards of twenty seven families.

The professors of religion appear much engaged, and it is hoped, are "growing in grace, and in the knowledge of our Lord and Saviour, Jesus Christ;" and some hitherto worldly and unconcerned, are seriously impressed and "enquiring the way to Zion with their faces thitherward."

Communicants, - - - - -	about 32,
Baptisms, - - - - - -	6,
Funerals, - - - - - -	3,
Marriages, - - - - -	4.

The number of Catechumens, and members of the Bible class I have not ascertained.

B. P. AYDELOTTE.

To the Rt. Rev. Bishop Chase;

My regular Sunday services the past year have been at Zanesville one half of the time, and at Newark and Granville one fourth each. My extra services performed in several places during twelve months, ending the first of September, when I was taken ill, exceeded considerably the regular appointed services of the Church, which were very seldom omitted from any cause whatever. I have spent two Sundays in Marietta, (the Rev. Mr. Stem filling part of my appointments,) preached seventeen times in that place and vicinity, administered the Lord's Supper to eight persons, and baptized two infants.

A Sunday School has been taught in Zanesville during the summer, and a small library collected for its use.

Communicants, - -	Zanesville,	42,
Baptisms, - - - -	do	13,
Baptism, - - - -	Newark,	1,
Marriages, - - - - - -		10,

AMOS G. BALDWIN.

The Rev. Mr. Bausman Reports

To the Bishop, that since the last Convention, St. Paul's Church, Chillicothe, has undergone but little change. Remembering the awful responsibility involved in the ministry of reconciliation, and deriving encouragement from the precious promises, annexed to the faithful discharge of its highly important duties, he has endeavoured, both publicly and from house to house, to teach and preach Jesus Christ. The doctrines of the gospel have been explained, its duties enforced, its promises and hopes set forth, and its punishments solemnly denounced. And it is a subject of grateful praise and devout thanksgiving, that through rich and free and sovereign grace, to some it has proved a savour of life unto life; and ardently and sincerely does he pray that the number may be increased an hundred fold.

Desirous for the spiritual improvement of the little flock committed to his care, Mr. B. during the past year delivered a course of lectures on our admirable and excellent liturgy, and established a Bible Class; and doubtless good has resulted.

Communicants,	{last year 20, added 4,}	24,
Baptisms,	{Adult 1, Infants 13,}	14,
Funerals, - - - - - - -		3,
Marriages, - - - - - - -		2.

Since he last reported, Mr. B. has preached nine times in Columbus, three times in Circleville and baptized two children, and four times at Portsmouth and baptized five children.

REV. C. P. BRONSON

Reports to the Bishop, the state of the parishes in which he has laboured, as follows:

ST. PAUL'S CHURCH, *Norwalk.*

Communicants, - - - - - - 34,

This parish is in a prosperous condition, and is making preparations to build a house of worship the ensuing year.

ST. STEPHEN'S CHURCH, *Grafton.*

This parish is also flourishing, and will probably erect a church next year.

Communicants, - - - - - - 14,

ST. MARK'S CHURCH, *Columbia.*

Communicants, - - - - - - 10,

This parish has suffered some in consequence of removals; but my consolation is, that the Lord never forsakes a praying people

ST. JOHN'S CHURCH, *Liverpool.*

The communicants and prospects of this parish about the same as last year.

ST. PAUL'S CHURCH, *Medina.*

Communicants, - - - - - 20,

The prospects as formerly.

As I have been absent from the diocese more than six months of the present year, soliciting assistance for building churches, I cannot be very circumstantial in my reports. I am happy to learn however, that the Rev. Mr. Sanford is officiating in three of the last named parishes with encouraging acceptance.

I have done Missionary duty in the adjacent town and counties as usual, as far as circumstances would permit. There is certainly great encouragement to labour in this part of the diocese; and we are anxiously looking for the set time, when the great Head of the church shall visit us with his salvation.

THE REV. SILAS C. FREEMAN REPORTS AS FOLLOWS:

Since the last convention I have continued to officiate, one half of the time to the congregation of Trinity church, Cleaveland, one fourth to that of Grace church, Chagrin, and, since the first of January, the remaining fourth to that of St. James', Painesville. The slender means of support, and the situation of my family, both of which, rendered the thought of incurring the danger and expense of sickness, to which all are more or less exposed in the vicinity of Cleaveland, truly distressing, compelled me at the commencement of the warm season to remove into the country, sixteen miles from that place. Though this circumstance has somewhat increased my labour in visiting my congregations, (having now to travel 228 miles every month,) it has enabled me to provide for my family without that distraction of mind which would attend that duty in a more expensive place of living, and the incurring of so much debt, and has had a tendency, no doubt, to preserve us hitherto from the prevailing sickness.

Beside the above mentioned services, I have performed the following Missionary labours, viz: before engaging at Painesville,

I preached at three or four different times on Sundays in Medina, twice on Mondays at Grafton, at both which times the communion was administered and three added to the number of communicants, once on a week day in the last mentioned place, and also in Liverpool. I have likewise frequently visited Kirkland, where there are a few families attached to the church, and on one occasion baptized a woman on her sick, and as some supposed, her dying bed, and her infant child. I rode seventy miles from my home and officiated in Parkman, Batavia and Chardon. The church building in Cleaveland progresses happily, being already enclosed, and will be completed by April next. There is a Sunday school organized in the congregation of Trinity church, Cleaveland, but has not yet gone into operation. During the fall [illegible] season, prayer meetings have been held from house to [illegible] and Cleaveland, as often as consistent with my [illegible] congregations. A Sunday school has been [illegible] Chagrin, and been in operation a few months [illegible] prospects of success. One has been organized likewise [illegible]esville, with the expectation of being able to commence [illegible]es in the spring. The Congregations in Chagrin and [illegible]esville, considering the circumstances under which they were [illegible]ered, may be considered in a flourishing condition, and deserve my warmest commendations and those of the friends of the church. They have done nobly; and sorry indeed should I be to have them deprived of the services of our church. My prayer to God is, that this convention with our worthy Bishop at its head, would remember with affection, and extend its fostering care to these infant churches; as also to the small congregation now collecting at Chardon.

The services of a faithful missionary in that section of the state, where I reside, would be attended, as we have every reason to believe, with so many and blessed results to the church and the souls of those who are looking to us for spiritual instruction, that I do trust suitable exertions will be made to effect the object. We confidently expect a visitation from our Bishop so soon as our church shall be ready for conecration, from which we hope to realize the best effects.

All which is respectfully submitted.

SILAS C. FREEMAN.

Rt. Rev. and Dear Sir;

As I do not expect to attend the convention this fall, I must beg leave to report to you, the state of the parishes in my charge, in writing.

St. Peter's, *Ashtabula.*

Communicants,	added 5, removed 4, repelled 1,	52.
Baptisms,	adults 2, children 15,	17.
Sunday Scholars,		65,
Marriages,		6,
Deaths,		2.

Christ church, *Windsor.*

Communicants,		25,
Baptisms,	(infants,)	3,
Deaths,	(children,)	2.
Sunday Scholars,	(number unknown,)	

St. Michael's, *Unionville.*

Communicants,	(removed three)	7,
Sunday Scholars,		11,

The state of the church in the parish of St Peter's, Ashtabula, I think may be considered as prosperous as at any former period. Since my last report, I have officiated in this parish one half the time. They are building a house for public worship, which is to be finished next Christmas. I hope there are some, would to God there were more, who are animated with the true spirit of christian piety, in this parish.

I have officiated in the parish of Christ Church, Windsor, dividing the time equally between the members at Windsor and at Rome, one third part of the time since Good Friday last. Previously to that time they had received no clerical services more than once or twice, for two years and a half or more. The church in this parish appears to be in a declining state.

In the parish of St. Michael's, Unionville, there are a few persons who appear to be piously devoted to the cause of Christ and

his church. This church has suffered much by the removal of some of its members. Although the congregation who attend divine service, continue as respectable for numbers as ever, yet the standard of christain piety and zeal is far too low. God grant them more regard for his glory and their own salvation. I have officiated at Unionville since my last report thirteen weeks. In the waste places where no parishes are found I have spent four week.

Another episcopal visitation from you, Rt. Rev. Sir, is much wanted in this quarter, and, no doubt, would do great good by the blessing of God, as I am sure it would be most cordially received.

Yours affectionately,

JOHN HALL.

Rt. Rev. P. Chase, D. D.

The Rev. Samuel Johnston's report.

Since my resignation of the pastoral charge of Christ church, Cincinnati, I have through the blessing of a kind providence been enabled to officiate every sunday to an affectionate and attentive congregation, who have expressed themselves desirous of my ministerial services.

We have assembled in the college chapel and though the place has not been so commodious as would have been desirable in several respects, yet I have been gratified with their uniform and steadfast attendance, their solemn and appropriate manner of performing the service, their sound and correct opinions of christian doctrine, and the evidences several have given of their having experienced "*a death unto sin, and a new birth unto righteousness.*"

For a few weeks past through the kindness of a friend we have had the alternate use of a Wesleyan chapel which has accommodated us very well and been the means of increasing our numbers.

Through the spirited exertions of a few individuals an organ has been purchased, a choir formed, and the music highly creditable to the congregation.

Independent of the good effects which have resulted in bible recitations in the Sunday school, a juvenile Bible class has been formed to the edification, we trust, of the youth of the congregation.

Opportunity has been taken during a considerable excitement among the various denominations of christians, to stir up the minds of our people to a conscientious and unreserved dedication of themselves to God. The word has been preached in season and out of season; and we humbly trust the Divine blessing will follow in due time. Pastoral visitations, lending books of a practical tendency distributing tracts, and creating a desire to read them, have been attended with particular advantages.

I never had more occasion to admire that inimitable form of sound, sober and scriptural devotions with which we are blessed, than during this period.

A goodly number of pious individuals were added to the church on the last sacramental occasion, and it is presumed several others at the next opportunity, will seal their vows of obedience to their Saviour.

My people have organized themselves into a parish, by the name and style of *St. Paul's church, Cincinnati*. They have an appropriate constitution, recognizing the episcopal jurisdiction, and evincing an unequivocal determination to conform to the government, worship, canons and doctrines of the church.

There is no doubt on my mind, with the state of society and the rapid growth of the place, that the congregation would increase fast if we had the constant use of a sufficiently commodious edifice. But we have cause to be thankful. "*The Lord has done great things for us, whereof we are glad.*" A partial exertion has already been made towards procuring funds for the erection of a church, since which period several accessions have been made to the congregation. When the leadings of Providence shall direct to a vigourous effort in this good work, I trust it will be crowned with a blessing from on high.

PARISH RECORD.

Families,		64,
Marriages,		6,
Baptisms,	adults 3, infants 26,	29,
Communicants,	died 3, removed 2,	55,
Funerals,		19;
Catechumens,		32.

Sunday school scholars, - - -	52,
Juvenile bible class, - - - -	13.

During the past year I have officiated one Sunday at Chillicothe and twice at Hamilton, and baptized three children.

Through the various dispensations of the great Head of the church, I have been blessed with a sense of his favour and loving kindness. "Though clouds and darkness are around him, yet righteousness and judgments are the habitation of his seat." "He will cause the wrath of man to praise him, the remainder thereof he will restrain."

The Rev. Mr. M'Millan reports as follows:

St. James, Church, *Piqua*.

Families,	last year 12, added 1,	13,
Communicants,	last year 10, added 6,	16,
Sunday school scholars, - - - -		60,
Chatechumens, - - - - -		18,
Baptisms, - - - - - -		8,
Marriages, - - - - - -		2,
Funerals, - - - - - -		2.

Mr. M'Millan's services, have, during the past year, been chiefly confined to the above church. He has however officiated at Nine Mile, a place where some members of St. James' church reside, about eight or nine times. This he was induced to do that the gospel might be brought nearer home to those who have, during the two years that are past, been punctual in their attendance weekly on the services of the church, although at the distance of nine or ten miles from them. Here he has preached to some (and by the blessing of God, he hopes, not in vain,) who hardly ever hear the glad tidings of a Saviour's love.

The state of the church in Piqua, with the exception of the small additions mentioned above, is nearly the same as when he reported last year. The punctual attendance at the house of God, and he trusts he may add, the private prayers of the pious for his

faithfulness and success in the ministry, encourage him to think that through a dim horizon he discerns the sun of prosperity rising on this branch of our loved Zion. God grant his wishes on this subject may be speedily realized.

The church, the building of which was mentioned as being commenced, in last year's report, we hope to occupy in a finished state the ensuing winter. Oh may it prove none other than the house of God and the gate of heaven to many souls, hungering and thirsting after the righteousness of God in Christ Jesus our Lord!

THE REV. MR. MORSE REPORTS AS FOLLOWS:

ST. PAUL'S CHURCH, *Steubenville.*

Families,		40,
Communicants,	removed 5, died 3, added 6,	58,
Baptisms,	infants 17, adults 2,	19,
Marriages,		3,
Funerals,		8,
Sunday scholars,		60,
Catechumens,		35,

ST. JAMES' CHURCH, *Cross-creek.*

Families,		60,
Communicants,	removed 9, died 1, added 12,	116,
Baptisms,	adults 2, children 9,	11,
Marriages,		3,

Funerals,	2.
Catechumens,	56.

No material change has taken place in the condition of these parishes, during the year past. The Sunday school in St. Paul's, auxiliry to the Diocesan Sunday school society, contains sixty scholars and ten teachers under the immediate superintendence of the minister of the parish, and is in a flourishing condition. Mr. M. has officiated in places other than the above, forty five times, has baptized five children and one adult, and attended one funeral: the principal part of these services being performed in Brooke Co. Virginia, and in St. John's church, Springfield, Jefferson Co. which, he regrets to say, yet remains in an unfinished state.

The Rev. Mr. Sanford, Missionary, writes as follows:

In making my report I would state, that I entered upon the duties of my appointment with diffidence arising from my inexperience, and the difficulties with which I should have to contend. But trusting to the blessing of Him, who is pleased to make use of "base things and things which are not" for the furtherance of his glory; I proceeded to the duties of my appointment. In discharging these I have preached at Worthington four times, at Columbus three times, at Chillicothe twice, at Portsmouth twice, and baptized one child. Here I succeeded in forming a Tract society, auxiliary to the Prayer-book, Sunday school and Tract society of the diocese of Ohio. From Portsmouth I proceeded to French Grant and visited several families who are attached to the Episcopal Church; but the busy season of the year, the scattered situation of the families and high water at the time, rendered it inexpedient to hold divine service. At Gallipolis I preached twice, at Marietta three times. Here the subject of a Prayer-Book & Tract Society was proposed, but it was found inconvenient to form them at that time. They have since been formed. The situation of this parish I consider interesting. They are anxious for the service of a clergyman and would probably employ one half of his time, if he could devote the rest of it to places in the vicinity. As a testimony of their gratitude for my imperfect services, they made me a donation to the missionary Society of seven dollars. On leaving Marietta I proceeded to Union, Washington Co. and performed divine service. Here Mrs. Putnam gave me two dollars and a half for the Society. From Union I proceeded to Waterford and preached. I

have also preached at Mill-creek, Coshocton Co. four times. At my first visit I baptized a child and formed a Sunday School Society auxiliary to the Diocesan institution. On my second visit, I found the school in a flourishing condition and promising much good. It consists of between sixty and eighty scholars many of whom have to go from two to three and even four miles in order to attend it. I have preached once at Coshocton. From Coshocton I proceeded to Medina, in Medina Co. where I preached three times. At Liverpool also I preached three times and formed a Sunday School Society; at Grafton once and formed a similar Society, and at Columbia once. Rev. Mr. Freeman was present on this occasion and baptized one child. The services of a clergyman in this vicinity are much needed, and with a little assistance from the society I have no doubt he would obtain an adequate support. At Grafton they are making preparations to build a church: when I was there they had contracted and paid for their brick and made some other preparations. Since I left Medina, I understood they are making preparations to build there also. While in the northern part of the state I preached twice at Chagrin, once at Painesville, twice at Ashtabula, once at Windsor. These parishes are under the superintendence of Mr. Freeman and Mr. Hall. At Batavia I preached twice. This congregation though once visited by the Bishop, has seldom been favoured with stated clerical services; still the dew of God's blessing appears to rest upon them, and they are in a more flourishing condition than most destitute congregations. At Warren, Trumbull Co. I preached to a large and respectable congregation, though there are but few Episcopalians in the place. At Canfield I preached twice. This parish is composed of Canfield, Boardman, and Poland. Their efforts have been highly honourable. Their church was nearly finished when I left them. They have raised a permanent fund for the support of a clergyman, to the amount of 2,500 dollars. They are now ready to employ a clergyman one half or two thirds of his time. From Canfield I proceeded to Belmont Co. The prospects of the church in this vicinity are truly melancholy, and should at least awaken commiseration. At St. Clairsville they have a beautiful church, but it is seldom opened. At Morristown they are preparing to build a church, but they have no services, and several who were once communicants in our church, have left and attached themselves to other communions. At Beaver and Seneca scarcely a vestige of an Episcopal church remains. I preached in each of these places, and at Lexington baptized three children. During the last week of my time, I preached at Marion and visited some other places in that vicinity. At Bucyrus

I preached and formed a Sunday school society auxiliary to that of the Diocese. The baptisms in all amount to fourteen, all children.

ALVAH SANFORD.

REV. W. SPARROW

Reports to the Bishop, that since last convention he has preached and performed divine service thirty seven times; administered the communion five times; attended four funerals, and baptized eight children and one adult. These services were performed in Worthington, Columbus, Berkshire, Gambier and Mount Vernon.

REV. NATHAN STEM

Reports to the Bishop, that after his ordination, which took place in January last, he spent a few weeks in the parishes of Worthington, Berkshire, Delaware and Columbus; and then rode two months in the southern part of the Diocese; during which time he travelled eight hundred miles, and preached on an average about five times a week.

In the latter part of April Mr. S. took charge of St. Peter's church, Delaware, and Grace church Berkshire, in which parishes he has since officiated regularly, two thirds of his time in Delaware and one third in Berkshire. The state of these parishes he reports as follows:—

ST. PETER'S CHURCH, *Delaware.*

The prospects of this church are at present very encouraging; the meetings for worship are usually large, respectable and attentive, and many appear to be realizing the importance of eternal things, who a few months since were thoughtless and indifferent.

Families,		31,
Communicants,		25,
Baptisms,	Adult 1, Infants 7,	8.

Connected with the above mentioned congregation, is a Sunday school consisting of one hundred scholars and fifteen teachers. This school is auxiliary to the Prayer book, Tract and Sunday school society of the diocese of Ohio, and is at present in a very prosperous condition. There is also, auxiliary to the same institution, a Tract society consisting of nearly a hundred members. This Society has distributed about fifty dollars worth of tracts during the last eight months, and is likely to be productive of much good. A Bible class likewise has recently been formed in the same parish, and its meetings are usually well attended. The questions used by this class are Judson's.

Grace church, *Berkshire.*

In this parish divine service has generally been held in the open air, in a shady grove, seated and prepared for the purpose. For several months past an unusual religious excitement has prevailed in this section of country, and all religious meetings are numerously attended.

Families,		15,
Communicants,		19,
Baptism,	(infant)	1.

There is connected with this parish a Sunday school consisting of about sixty scholars and nine teachers. A tract society has been formed auxiliary to the diocesan institution. Between sixty and seventy persons have already joined it, and the number of its members is daily increasing. The congregation of Berkshire is now engaged in erecting a building for public worship, which they expect to complete next summer.

In addition to his regular services in Delaware and Berkshire, Mr. Stem has solemnized one marriage, baptized three children, attended and delivered addresses at seven funerals, and also officiated occasionally at Radnor, Norton, Alum creek, Marion, Kingston, Sunbury, Worthington and Columbus.

Rev. M. T. C. Wing

Reports, that after the last convention he continued to preach in the parishes of St. John's, Worthington, and Trinity church Columbus, until the removal of the College to Gambier in June

last; and in St. Peter's, Delaware, and Grace church, Berkshire; until the settlement of the Rev. Mr. Stem over these parishes.—Since June his time has been divided chiefly between the parishes at Perry and Gambier. The congregation at Perry has usually been small, having been heretofore in a very destitute condition. A substantial building however has been reared for a church, which by the aid of Lady Rosse's bounty will probably be completed before winter, and provision is now making to secure regular clerical services. The number of communicants remains nearly the same as last year; but one, he believes, has been added. Mr. W's other clerical services have been, in Worthington, baptisms, two adults and two infants; marriages. one; in Delaware, baptism, one; in Columbus, baptism, one; marriage, one; in Berkshire, baptism, one.

On motion, adjourned till to-morrow at 9 o'clock, A. M.

October 11th, 1828.

Convention met agreeably to adjournment.

On motion, the convention went into the election of officers for the Diocese & Theological Seminary, when the following persons were duly chosen:

Standing Committee.

Rev.	J. P. Bausman,		Arius Nye,
"	S. C. Freeman,		David Prince,
"	William Sparrow,		Clark Nettelton.

Delegates to the General Convention.

Rev.	B. P. Aydelotte,		William Little,
"	J. P. Bausman,		Bezaleel Wells,
"	Nathan Stem,		John Bailhache.
"	William Sparrow,		—— Butler.

Trustees of the Seminary.

Rev.	Intrepid Morse,		Bezaleel Wells,
"	Samuel Johnston.		Jesse B. Thomas.

Rev. J. P. Bausman,	William Little,
" John Hall,	Josiah Barber,
" B. P. Aydelotte,	John Bailhache.

Resolved unanimously, that the twelfth canon of this Diocese be amended by omitting all after the words, *and the act suplimentary thereto*, and inserting in their stead the following: No person can be elected to this Convention or to the General Convention from this Diocese, who is not a communicant.

Rev. Mr. Bausman, a committee to examine the Treasurer's accounts, reported them correct.

Resolved, that the next stated Convention of this Diocese meet at Gambier the second Wednesday of September A. D. 1829, the day of the commencement of Kenyon College.

The following Clergymen were appointed to preach at the next convention:—

Rev. Gideon M'Millan, *the Convention Sermon.*
" C. P. Bronson, Substitute.

Rev. S. Johnston, *the Missionary Sermon.*
" B. P. Aydelotte, Substitute.

Adjourned *sine die.*

PHILANDER CHASE,
President of the Convention

Attested,
William Sparrow, *Secretary.*

Note—*On the day after the Convention, the Rev. M. T. C. Wing was admitted to the order of Priests, and Mr. William Preston, to that of Deacons.*

NOTICE.

The next annual Convention of the Diocese of Ohio, will be held in Gambier, Knox County, on the second Wednesday of September, 1829, at 11 o'clock A. M.

WILLIAM SPARROW
Secretary of the Convention.

APPENDIX.

To mitigate the feelings of regret at the unavoidable postponement of the publication of the Journal of our last Convention, to the present period, perhaps it may afford some consolation to reflect that by so doing, the Bishop is enabled, after a long winter of strict and labourious investigation, to lay before the Benefactors of the Theological Seminary and Kenyon College the following

STATEMENT OF THE EXPENDITURES.

The Debit side of this account shews the TOTAL SUM expended up to the 1st of March, 1829, on account of the Seminary, and the Credit side, how it has been expended.

DR. The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio.

		Dol. Cts.
1827		
Sept. 7,	To total sum expended by Bishop Chase, up to the 7th of September 1827, on acc't of the Seminary, as appears from his accounts audited and approved by Messrs Barber and Wells: being a committee appointed by the Trustees of Kenyon College for the purpose of examining said accounts,	6341,60.
1828		
Oct. 9,	To total sum expended by Bishop Chase, on acc't of the Seminary since the 7th of September, 1827, as appears from his accounts audited and approved by the Rev. Silas C. Freeman and William Little Esq.: being a committee appointed by the Trustees of Kenyon College, for the purpose of examining said accounts.	10861,47½.
1829		
March 1	To total sum expended by Bishop Chase, on acc't of the Seminary, since the 9th of October last,	3338,60.
	" L. Kip Esq. for amount of B. & H. Haight's bill of Merchandise of the 21st of August, 1828,	1718,33.
	" Merchants in Mount Vernon due them,	1962,51.
	" Taylor & Co. Fasset, Moore & Co. Hollister & Co. & Daniel Convers due them,	673,06.
	" Amount due workmen,	467,84.
	" Amount of subscriptions received in produce and labour from subscribers in Ohio.	2301,42.
		27664,83½.

CR. *The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio.*

1829		Dols.	Cts.
March 1.	By total sum expended on Kenyon College Building,	8335,89½	
	N. B. But for the Saw mill erected by Bishop Chase, at a mill site on the College ground ¾ of a mile from Kenyon College, this building would have cost 1560 dollars more: being the expense of sawing 316007 feet of lumber used in and about it.		
	By the estimated value of Oxen, Horses, Carts, Waggons, Chains, Axes, Sledges, Iron-bars, &c.	1507,00.	
	By total sum expended on improvements of College Grounds,	1376,08.	
	" Sums expended on building Houses in Gambier, viz: 2 log houses the residence of Bishop Chase, and a Professor.	200,00.	
	1 Plank house 21 feet by 45, which serves as a Dining-room for the Students,	217,60.	
	3 Framed houses and 1 Plank house, each 20 feet by 38, 2 stories high with stoned cellars, built for the accommodation of the Students, and designed for Dwelling houses,	1140,00	
	1 Frame not covered, 20 feet by 38, with stoned cellar,	120,00.	
	1 Log house, 18 feet by 25, being a store house for Merchandise,	80,00.	
	1 cellar, and 2 others nearly completed,	80,00.	
	1 Stone house, 19 feet by 34, 1½ story high, for the residence of a Professor, built in B'p Chase's absence,	916,63.	
	1 Framed house, 18 feet by 20, built for a Printing office,	143,34.	
	1 Plank house, 20 feet by 38, 18 feet high, with a kiln for seasoning Lumber; which plank house will serve as a wood house for the College,	144,00,	
	2 Log boarding houses, 26½ feet by 19½, built for the accommodation of Workmen,	80,00.	
	By total sum expended on erecting a Saw-mill, Grist-mill, and Coffee-mill, and cutting a Mill Race,	2680,24.	
	N. B. But for the Saw--mill the expense of erecting the Grist-mill and completing the Mill Race, would be 192 dollars more than it has been: being the cost of sawing 38411 feet of lumber used in and about them,		
	By Sawyer's Wages,	319,49.	—17 340,27½

Amount carried up, 17340,27½.

By amount of expenses of washing for, and boarding Professor, Tutors and Students, since the removal of the Seminary from Worthington to Gambier, 1850,48½.

" Value of merchandise and books on hand, 2184,25½.

By sums expended by Bishop Chase, which are not chargeable to any of the preceding accounts, and not included in any of the preceding sums, as appears from his accounts audited and approved by Messrs Barber and Wells, and the Rev. S. C. Freeman and Wm. Little Esq. being committees appointed by the Trustees of Kenyon College for the purpose of examining said accounts.

Balance due Bishop Chase on the 6th of June, 1826,	1464,71½.	Carried up,	2657,84½.	
Various small sums expended in 1827, amounting to	280,86.	Tax on Alum creek land,	20,54.	
Freight on an Organ from England,	57,33.	Printers bills,	250,59.	
Duty and custom on do.	152,90.	Paid Salaries of Professor & teachers in Seminary, by B'p Chase,	1750,96½.	
Expenses on Type from England	246,75.	Sum expended on board, washing &c. St'd'ts whose tuition had been paid in advance, for which the B'p is debited.	1007,36,	5693,21.
Freight and cartage on case of books from London,	3,70,			
Paid Rev. N. Nash for Philosophical apparatus, &c.	106,55.			
Bishop Chase's expenses while in the east in 1826 & 27,	165,04.			
do while in Washington in 1828, and on his journey to and from thence,	200,00.			

Sums expended since 9th October last, not included in any of the preceding sums.

Paid Tutor in College,	100,00.	
" Balance due Wm. Hogg for College Land,	17,98.	
" for blank books for Grammar School Teachers,	1,87½	119,85½

By sums expended by Bishop Chase on account of Seminary previously to the 10th of October last, not included in any of the preceding sums, and not before entered, viz:

Freight of Books from New-York and Philadelphia to Worthington,	23,00.	
Freight of sundries from Worthington to Gambier,	38,74.	
Expenses of 4 students from New-York to Gambier charged to them in College Books,	78,62.	
Expense of a student from Buffalo to Sandusky,	4,00.	
College furniture, expenses of stoves &c. from Granville to Gambier.	332,39½.	476,75½.
		2796,83½.

DR. *Bishop Chase in account with the Theological Seminary of the Protestant Episcopal Church in Ohio.*

1828 Oct. 9,	To total amount of Cash rec'd, up to this day, for tuition, as appears from his [illegible] and approved by the Rev. S. C. Freeman and Wm. Little Esq., being a committee appointed by the Trustees of Kenyon College for the purpose of examining said accounts,		2407,51.
	To total amount of [illegible] this day, as appears from his [illegible] Rev. S. C. Freeman & Wm. Little Esq.,	11421,24.	
	To sum of Cash subscriptions with Bishop Chase had rec'd through the North River Bank, [illegible] to the 10th of Oct. last, but was [illegible] the auditors appointed by the Trustees of [illegible] examined his accounts.	806,12.	
1829 March 1,	To total amount of Cash subscriptions rec'd since 10th of Oct. last, up to the 1st of March 1829,	428,00,	12665,50
	To Cash rec'd since the 10th of Oct. last in advance for tuition of Students in Seminary,		1671,26
	To Cash [illegible] from the Seminary store,		25,75.
	To Cash [illegible] from members of the College, for which the Bishop [illegible],		6,50
	To amount of books (the property of the Seminary) sold at Worthington,		317,44
	To amount of Dividends on stock of Seminary in the Bank of the U. S. at Philadelphia, per Mr. Biddle's letter of the 28th January last,		408,84
	To balance due Bishop Chase,		3037,72.
			20540,67

CR. *Bishop Chase in account with the Theological Seminary of the Protestant Episcopal Church in Ohio.*

1828 Oct. 9,	By total sum expended up to this day on acc't of the Seminary, as appears from his accounts audited and approved by the Rev. S. C. Freeman and Wm. Little Esq., being a committee appointed by the Trustees of Kenyon College for the purpose of examining said accounts,	17203,07.
1829 March 1,	By total amount of Cash expended up to this day, since 9th of Oct. last on account of the the Seminary,	3337,60.
		20540,67.

.....

Full and clear as the above statement may appear, yet there are some few things of no small importance merged in the College account, which might serve to lessen its amount. These are the digging of two wells; the one in the village of Gambier, nearly 25 feet deep; the other immediately in front of the College building, 87 feet deep. In the former, water has been found: in the latter, the deep well near the College, none has yet been found: nor is it expected, until the same shall have been dug to the depth of 125 feet. The expense however, as may well be supposed, by digging all but the first 10 feet through a solid rock, has been considerable. If it be asked, why has not this work been prosecuted to the attainment of the object? The answer is similar to that which must be given in many instances of the same nature. Funds and experienced workmen were wanting. The moment these shall have been obtained, this work will be resumed; and when accomplished and water obtained, (of which there is little doubt, at the depth of

the river level) few things can be more useful. The water is designed to be raised by means of a chain pump and thrown into a cistern, from which will flow a stream to, and through a large milk cellar, with excavated stone shelves, in the basement story of the College, and to issue in an aqueduct under the floor and pavement of the court, into the park below.

These minute details would have been omitted, but for the existence of many mistakes arising from want of information on the subject of them. The same motive operates with the Bishop in saying a few words concerning another subject of expense, not specified in the above account. He now alludes to the opening of a *Stone quarry* at the west side of the College Hill. Encouraged by the discovery of the finest stone for building in excavating the deep well above named, the Bishop concluded (he thought with reason) that the same could be obtained by digging into the side of the hill on the same level, and at the distance only of 200 feet from the same well, where stone had been found. Accordingly, on setting off for Washington last fall a year ago, he ordered the attempt to be made. and timbers to be hewed and a frame to be reared so as to shoot the stone on something like a *rail road*, to the place of cutting them for use.

But on trial the stone was found too thin and shelly; and so the project was relinquished: not however until several hundred dollars had been expended; which is a subject of deep regret to the Bishop; being the only project (except his application to Congress for aid,) that has not proved successful, he is willing to take the loss upon himself, if required by the Trustees.

In closing this appendix the Bishop can not but with difficulty suppress his feelings of satisfaction at the result of the financial account of the College buildings: a result far more favourable than many of his friends expected. All who are acquainted with the subject are now convinced of the correctness of the views taken and plans formed, in relation to this great undertaking.

And while his heart is glowing with gratitude to a kind Providence for thus blessing his endeavours and guiding his mind, in matters strictly pecuniary, may he not be allowed to mention a source of satisfaction somewhat of a moral character? This may be gathered from the following statement.

Having witnessed the most pernicious effects of spiritous liquors in the persons of many of his countrymen, some of whom were connected with him by the tenderest ties; the Bishop thought himself justifiable, if not obliged, to form a resolution when first he entered on the College grounds, to suppress, to the utmost of his power

and influence, the use of this, what he deemed, the greatest enemy of the human race. Accordingly the rule was made and has been most faithfully adhered to, that no ardent spirits but in case of wounds and sickness, be used upon the College grounds. And most thankful is he in stating, that the test of three years has proved not only that the rule is practicable, but that it is in the highest degree useful." Its legitimate result has appeared in the reign of peace, order and harmony among our workmen: health sits upon their cheeks and prosperity accompanies them home to their families.

POSTSCRIPT.

Since the making out of the preceding account, the Bishop has learned with inexpressible satisfaction that by the exertions of his friends of St. George's Church N. York, the Milnor Professorship, consisting of funds to the amount of Ten Thousand dollors, hitherto embarrassed by some unforeseen accidents, causing the most painful apprehensions, has been lately completed. Being himself a subscriber to that Professorship in the sum of one thousand dollars, he takes this method of signifing, that the balance due him, as per the account annexed for monies advanced to the Seminary, he relinquishes claim to the amount of the said one thousand dollars, and pledges himself as agent, that the Trustees will legally set apart the same to the purposes of the said Professorship at their next meeting.

The Bishop is desirous also of stating, that of the monies collected in England, the appropriation of L. 100 to assist in erecting Rosse Chapel, and also of L. 100 for the erection of little Churches in feeble parishes in the woods, was assigned to him by Lady Rosse. Having received those sums, in our money exactly 888,88 Dollars, of the American Trustees, through whom the money was transmitted; he holds himself accountable to the Trustees of the College for the faithful performance of this duty. Rosse Chapel is commenced, and what is due to the little Churches, now nearly completed, will be paid soon.

While on the subject of English donations, the Bishop cannot forbear to name, that a Telescope of great power, and exquisite workmanship, has been presented to Kenyon College by the decendants of the late William Jones of Nayland. The Daughter of that venerable character and the principal agent in this work of benevolence lives in Gestinthorp, England. This splendid gift of that worthy Family has but lately come to hand, and is of great use to our students.

It would be a source of great satisfaction if in every instance of beneficence to this Institution it were possible to speak with equal precision as to the Donors, particularly as relates to the Library. Many very valuable books have been presented both from Friends in England and America by hands unknown: so that were a Catalogue of Donors made out as in the case of the Subscribers, it would be painfully imperfect. It can only be stated in general, that the Benefactors in the two countries have been about equal; in all amounting to about Seventeen Hundred Volumes, 200 Follios and quartos, 800 Octavos 700 Izmos. and smaller volumes.

Were there here room for a catalogue, it would be seen that a better selection of books on Divine subjects, could scarcely be made. The Library, however, is greatly deficient in Belles-lettres, particularly in the department of profane History. To supply which the Bishop learns with the most special satisfaction, that a committee, consisting of many learned Bishops and Noblemen and other most benevolent persons in England has been lately constituted. This good news being accompanied with very favourable accounts of the success of the Rev. Mr. West, in his commission for soliciting aid in the erection of Rosse Chapel, has excited a tide of joy in the hearts of the friends of Religion and Learning in the west seldom before experienced.

A bill for the remission of duties paid into the national treasury on the Communion Plate, and other gifts sent by transatlantic friends, to Kenyon College, is said to have passed the House of Representatives in Congress during the last winter's session; but we are not so happy as to learn that it also passed the Hon. the Senate. Being so small a sum, perhaps it slipt their notice. Had the Bill embraced the remission of duties on the donation of Blankets to the amount here, of about 800 dollars, from the excellent Lady Rosse, its magnitude might have commanded attention from the Senate and been of more essential service to an Institution struggling with so many difficulties; too many to leave her the power of paying willingly so large a sum into the public Treasury from which she receives no assistance. It is however a source of unfeigned satisfaction that this very valuable present of Blankets, has proved of most essential service in shielding from the cold some hundred of laborers in this urgent work. Heavy as has been the duty paid by us on these gifts, the Donors have never ceased to be the objects of grateful and prayerful remembrance.

SUBSCRIBERS TO KENYON COLLEGE IN OHIO.

	IN WHAT PAID.		
	Cash,	*Produce,*	*Labour.*
Armstrong Gabriel	5,00		
Backus Miss (Chillicothe)	5,00		
Banning Anthony		220,00	
Barber Josiah	5,00		
Barber Sophia	5,00		
Barr John		5,00	
Beall R.	25,00		
Beckwith E. & A.		5,00	
Benedict Platt		1,00	
Bevans M. & J.		10,00	
Bird Sylvanus		3,00	
Bird Elisha		1,00	
Bowman S.	10,00		
Bronson Thos. G.		10,00	
Bronson C. P.		10,00	
Bronson Rebecca		5,00	
Brown R. M.		12,00	
Bryant Gilman		50,00	
Burr J. N. Dr.		10,00	
Burr Timothy Dr.		100,00	
Carter Jas.		2,00	
Cash, Marietta	1,00		
Case Farran	10,00		
Cass Jonathan	10,00		
Chapman Geo.	3,00		
Chittenden M.	1,00		
Christmas John	25,00		
Clark John	10,00		
Coen William		25,00	
Converse D.	6,00	24,00	
Cox L.	5,00		
Cunningham Alexander	5,00		
Cunningham Wm.	5,00		
Cunningham John	5,00		
Cunningham James	5,00		
Curtis Henry B.		46,00	
Curtis Hosmer			7,25
Chillicothe, *several persons who paid the debt due by Seminary to* John Elliot	13,10		

Darling Abraham			10,00
Davidson John E.		10,00	
Dunlevy Daniel	10,00		
Davi Thomas	25,00		
Dickenson W R.		75,00	
Davis Thomas T.			10,00
Dugan James	3,00		
Delano A.	1,00		
Edwards Edmund			5,00
Elliot Hugh		20,00	
Elliot Andrew		5,00	
Elliot Charles Jun.		1,60	
Elliot James			12,50
Elliot Charles (*Knox Co.*)	1,00	80,00	
Elliot Alexander		50,00	
Elliot Simon	2,00		
Ewalt J. Jun.			5,00
Evarts Milo	1,00		
Farquhar W. Y.	7,60	2,40	
Fuller Nathaniel	10,00		
Gambier Post-Office	1,12		
Griffen Apollos		10,00	
Glasgow John	5,00		
Goddard Chs. B.	1,00		
Gibbs Elisha 2000 *Shingles*		4,00	
Hadley Isaac			10,00
Hammel John			10,—
Hawn John Jr.		43,50	
Hedges Elzey	5,00		
Henderson John	2,00		
Henderson Robert	3,00		
Henry S. S.	10,—		
Hickox John	6,00		
Higgins Joseph			2,00
Hogg George	90,00		
Houck Jacob	4,50		
House Richard		15,00	
Huddle Joseph	5,00		
Humphrey Chauncey		20,00	
Humphrey, *(Burton)*	1,00		
Irvine James	5,00		
James Mrs. *(Chillicothe)*	2,00		
Jennings Joseph	1,50		
Johnson I. D,		5,00	

Johnston Rev. Samuel	8,00		
King John G.	5,00		
King Mrs. Edward	1,00		
Lane E.	6,00		
Lemort Laban	25,00		
Lewis Edward	2,00		
Lamson W K.	4,00		
Martin Jacob			20,00
Martin James		22,35	7,45
Mc.Cadden John	15,00		
Mc.Curdy Richard L.	10,00		
Mc.Gibeney James		22,00	
Maxwell Robt. *by J. Dugan*	2,00		
Maxwell Robert	1,00		
Maxwell Thomas	5,00		
Melick Jonas		12,50	
Melick George		50,00	20,00
Mefford William		15,00	
Miller Eli		50,00	
Miller Ira	5,00		
Monroe Joseph F.		25,00	
Monson Harmer	1,00		
Morehead William	4,00		
Morton David			4,30
Morse Rev. Intrepid	100,00		
Mott Samuel		32,75	
Murray Adam		8,00	
Morgan Jane	1,00		
Nettleton Dr. C.			25,00
Norton D.S.		500,00	
Norton P. L.		50,00	
Nye Arius	10,00		
Do. *(second gift)*	2,50		
Parker J.	10,00		
Parker Cyrus	1,00		
Pigman John H.			10,—
Plummer Philip	10,00		
Prichard P. A.		5,00	
Prince J. &D.	20,00	30,00	
Purdy James	5,00		
Pyle Adam			10,00
Renfrew James	5,00		
Rogers J.B.		50,00	
Rogers Timothy W.		10,00	

Ruggles Benjamin	10,—		
Sapp W. R.			15,—
Sawyer John			25,—
Sergeant B. B.	5,00		
Shaw John			50,—
Shepherd *(Huron Co.)*	5,00		
Sheffield George	5,00		
Shelton Selah			10,—
Sibley Nancy		5,00	
Sibley Stephen		5,00	
Smith Wm.		25,00	
Sparrow Samuel		50,—	
Stephenson John		4,80	
Stevenson D. D.			5,—
Stibbs J.	25,—		
Stone Catharine	1,50		
Stone Mary	1,—		
Terry Warner			15,73
Terry Emily	10,—		
Thomson Robert C.	5,—		
Trimble John		22,75	27,25
Turner William		5,—	
Ward Jonas		10,—	
Warden J. W.		30,—	21,51
Warner Justus		5,—	
Warner Clarrissa		5,—	
Warner James		12,—	
Wells Bezaleel		100,—	
Wells Franklin		5,—	
Welton Ebenezer		5,—	
Wheaton Elmas	5,—		
Willard G. V.	5,—		
Willard Gustavus	1,—		
Wilson Robert		60,—	
Woodbridge Dudley	100,—		
Woodward Amos		12,—	
Woodward Gordon	5,—		
Woodbridge *(Chillicothe)*	1,—		
Zimmerman G.		25,—	
Bevans William		6,50	
	£04,82	£156,15	£37,99.

The following articles have also been received for the use of the Seminary, viz:

From Mrs. Little and Mrs. Lamb, *Delaware*
30 yds. cotton sheeting.
From the Rev I. Morse, *Steubenville*
12 yds. bed ticking.
From Mrs. Turner,
1 pr. sheets & 1 pr. pillow cases.
From Mrs. S. Bradley
1 sheet & 1 pr. pillow cases.
From Mrs. Ruggles,
1 sheet & 1 pr. pillow cases.
From —— 1 pr. do. do. *marked S. S.*
} *Canfield.*

From P. Basset, tow cloth for bed.
" —— —— do. do. and 1 towel.
} *Youngstown.*

N. B. For the sake of brevity, we have placed under *Produce* all subscriptions received, which have not been paid in Cash or Labour.

Since the foregoing account of the expenditures was made out, two or three Subscriptions have been received from Subscribers in Ohio, which make a slight difference between the total sum of Subscriptions received in produce and labour as stated in the receipts and expenditures, and the total sum of them as stated above.

SUBSCRIBERS TO KENYON COLLEGE IN THE UNITED STATES, EXCLUSIVE OF OHIO.

Anonymous (doubleor)	Phil'a.	10,00,
Amhurst Richard	do	50,00,
Anonymous by Mrs. Julia Miller	do	24,00,
Allen Thomas N.	do	5,00,
Andrews J.	do	5,00
Anderson Nicholas	New-York,	10,00,
Arnold Jeremiah	Providence, R.I.	25,00,
Allen Candice	do	2,00,
Allen Philip	do	5,00,
Allen Crawford	do	10,00,
Adams Seth Jun.	do	5,00,
Asaly Mr. & Mrs.	N'y. Port,	5,00,
A. B. by Mr. Newton		10,00,
Andrews Henry		5,00,
Adams J. Q. President U. S.		100,00,
Atkinson's partner		5,00,
Anonymous	Rochester,	1,00,
Anderson G.	Hagers T. M.	1,00,
Anonymous	Portsmouth,	3,00,
Anonymous	Newbury C. H.	6,00,
Ashurst	Philadelphia,	50,00,
Beatty John	do	10,00,
Beaten John Robert	do	1,00,
Brinton J. H.	do	50,00,
Bard Edward	do	50,00,
Blackwell Rev. Dr.	do	20,00,
Brook Mrs.	do	2,00,
Bodey Mrs.	do	1,50,
Barry Mrs. Com.	do	10,00,
Bevan M. L.	do	5,00,
Brown Lawrence	do	5,00,
Blight George	do	20,00,
Brincle R. S. C.	do	5,00,
Burtus James A.	New York,	50,00,
Babcock B. T.	do	20,00,
Burtus Mrs. J. A.	do	10,00,
Brook Thomas	do	10,00,
Baker C.	do	25,00,
Butcher Samuel	do	10,00,
Boggs James	do	20,00,
Burk John	do	4,00,
Baldwin & Forrest	do	10,00,
Bridget Wm.	Providence, R. I.	25,00,
Bridget Samuel	do	20,00,
Bradley Miss	do	3,00,
Brock Mr.	Boston,	20,00,
Brimmer Mrs.	do	15,00,
Burroughs Mr & Mrs	do	30,00,
Brown & E. Upham Misses	Portsmouth, N. H.	7,00,
B. Mrs. & her sister	N. Port,	5,00,
Barnet Mr.	do	50,00,
Bell Mrs. Ann	Boston,	5,00,
Bell Miss Martha	do	5,00,
Bell Miss Catharine	do	5,00,
Boston Lady		5,00,
Bigelow Abram	Boston,	30,00,
Boggs Mr.	do	1,00,
Boyce Rev. J.	do	2,00,
Bond W.	do	5,00,
B Mr.	do	10,00,
Bever Thos.	do	5,00,
Baker Miss Mary G.	Town, D.C.	7,00,
Bancroft Mary Mrs.		5,00,
Boyes Misses	Boston	2,00,
Bonney Eli	Hagerstown Md.	1,00,
Brewer Chris.	Pittsburg,	5,00,
Chris Rev. A.	N. J.	2,00,
"Be Lord Now York"		50,00,
"Be not weary in well doing"	Portland Maine,	1,00
Barton & E. Smith	St. Francisville, M.	5,00,
Bayley Rev. Kein	Griesborough Va.	1,00,
His friends		2,00,
Beach Mrs. N. N.	Hartford,	10,00,
Burgess Mr.	West Union,	10,
Brodgdon De Witt		25,00,
Bethel Church,	Vermont,	8,25,
Boyd Rev. Geo.		10,00,
Banks Geo. Mrs.	N. Y.	1,00,
Burd David	Troy N. Y.	10,00,
Bacon E. collected in the south and paid on 31 July 1827 into N. River Bank, N. Y.		510,00
Bacon E. balance	do	3,00,
Caldwell Mrs. Ann	Phil'a	1,00,
Coxe Dr. John Redman	do	50,00,
Clarke Ephraim	do	5,00,
Curtis John H.	do	5,00,
Capier L.	do	5,00,
Cash	do	5,00,
Clapp Harvey T.	do	5,00,
Cash	do	1,50,
Cash	do	5,00,
Comeggys Cornelius	do	10,00,
Cameron Mrs.	do	100,00,
Chapman Dr.	do	20,00,
Cash by a Lady	do	5,00,
College Prints	do	1,00,
Chapman Mrs.	do	5,00,
Cash	do	5,00,
Cash	do	25,
Cash	do	2,00,

Cash by a Lady	do	5,00,
Cooke E. W.	do	5,00,
College print	do	50,
Cash	do	5,00,
Cash	do	5,00,
Cash	do	3,00,
Cash	do	1,00,
Cash	do	2,00,
Cash	do	2,00,
Cash	do	1.50,
Cash	do	2,00,
Cash	do	5,00,
Cash	do	3,00,
Cash	do	5,00,
Cash	do	5,00,
Cash	do	2,00,
Cash	do	50,
Cash	do	3,00,
Cash inclosed	do	2,00,
Cash by Mr. Robins	do	1,00,
Cash by Mrs. M. Chase	do	5,00,
Campbell C.	do	5,00,
Coleman William	do	20,00,
Coleman James	do	20,00,
Cash	New York,	25,00,
Cash (Kellog)	do	20,00,
Carow Isaac	do	50,00,
Cotton Mrs. Sarah	do	15,00,
Cash by C. C. M.	do	10,00,
Chester W. W.	do	50,00,
Coleman Mrs.	Lancaster Pa-	50,00,
Coleman Edward	do	50,00,
Costor John G.	N. Y.	50,00,
Cash by the Rev. Mr. Grammer of Bath Parish, Dinwiddie Co. Va.		40,00,
Crocker Rev. N. B.	Prov. R. I.	6,00,
Cash Mr. W.	do	10,00,
Cash by Mr. P.	Boston,	5,00,
Coffin Miss	do	5,00,
Cash	Portland,	5,00,
Cash	do	5,00,
Cash	do	2,00,
Cash	do	20,
C. H. T.	do	2,00,
Collection	Newbury Port,	21,00,
Collection	Salem,	20,00,
Clark Fred.	Boston,	25,00,
Clark Thomas	do	5,00,
Clark Sarah	do	2,00,
Clark Lucy A.	do	2,00,
Clark H. A.	do	2,00,
Conant Betsey	do	2,00,
Collection 2d at Salem,		33,00,
Casnove Charles		20,00,
Collection in Christ Ch.	Boston,	37.[illegible]8,
Codman Stephen	Boston,	5,00,
Collection in New Bedford,		[illegible],[illegible]1,
Collection St. Paul's	Boston,	1[illegible],23,

Chandler Obiel		20,00,
Children of the Rev. Mr. Boyd's Congregation Philadelphia,		6,00,
do of the Rev Mr. Allen's		5,00,
Collection in Philadelphia for Kenyon College, and handed by the Rev. B. Allen to B'p Chase, May 24. 1827,		304,27,
Clergyman from Vermont,		2,00,
Cash		1,00,
Clay Henry		50,00,
Chapman George		3,00,
Coxe J. R. family,		5,00,
Corke J. H. family,	Fluvenna, V.	5,00,
Cowper M. A. Savannah,		5,00,
Chatham Joseph		1,00,
Chase Dudley		200,00,
Chase Mrs. Olivia		20,00,
Chase Baruch		61.00,
Chase Mrs. Ellen		25,00,
Coit Thos.	Salem, M.	25,00,
Chase B.		1,00,
Dehon Madam	Charleston, S. C.	10,00,
Dupuy Rev. C. M.	Philadelphia,	10,00,
Dunlap Miss Ann	do	5,00,
Douglass Miss	do	5,00,
Dawson George	do	5,00,
Dundass Mr.	do	10,00,
Delancy Rev. W. H.	do	5,00,
Duche Mrs.	do	10,00,
Downing J. W.	do	5,00,
Depeyster James F.	New York,	25,00,
Depeyster R. G. L.	do	10,00,
Depeyster F. A.	do	10,00,
Depeyster Fred. Jr.	do	10,00,
Depeyster Abraham	do	10,00,
Depeyster Frederick	do	50,00,
Domenick Ja.	do	20,00,
Dorr Sulivan	Prov. R. I.	20,00,
D. C.	Portland,	5,00,
Daniel Otis	Boston,	10,00
Dodge Mrs. Catharine	do	5,00,
Dix Stephen A.	do	10,00,
Daniel Josiah	do	3,00,
Davidson Thos. T.	do	5,00,
Dunn James C.	do	20,00,
Denison Dr.	Royalton Vt.	50,00,
Drummond Mr. in behalf of several Subscribers in Wash'n C'y		20,00,
Denison Mrs. Rachael		16,00,
Elmes Thos.	Philadelphia,	10,00,
Eldred Miss	do	1,00,
Ebright Lydia	do	5,00,
Eaton Rev. A.	Boston,	100,00,
Ely Mr. of Rochester,		10,00,
Elmer E.	Bridgton, N. J.	5,00,
"Episcopalian"	N. Carolina,	1,00,
Edson E.	Waymouth, Me,	5,00,
Fortune James	Phil'a.	3,00,

Parr John	Phil'a	50,00,
Friend by Rev. Allen	do	5,00,
Friend	do	20,00,
Feinor G.	do	5,00,
Feltus Rev. Dr.	New York,	50,00,
Friend by Mr. Oakie	do	25,00,
Friend to the cause, by Mr. Edwards		20.00,
Friend, by Mr. K.		20,00,
Friend to the cause, by A. Cushman		10,00,
Farnham Miss	Boston,	10,00,
Friend (C.)	Portland,	10,00,
Friend	do	5,00,
Friend	do	5,00,
Friend	do	5,00,
Friend	do	3,00,
Friend	do	3,00,
Friend	do	2,00,
Friend	do	2,00,
Friend	do	2,00,
Friend	do	3,00,
Friend	do	5,—
Friend by Mr. Newton		10,—
Fullerton	Boston,	25,—
Fullerton of Blank		10,—
Friend by Mr. Lowden		5,—
Friend by Mr. Wilson		10,—
Friend by Mr. Clark		10,—
Fullerton W. J.		5,—
Friend by G. Hoyt		50,—
Fuller Dr. Beaufort S. C. on Mr. Bacon Subscription paid N. R. Bank N. Y. Sept 1829, of the following subscribers, viz:		115,—
Mrs. Mary Jenkens	28,	
Rev. Mr. Walker	10,	
Mrs. Mary Barnwell	15,	
Miss E. Barnwell	20,	
Miss Ann Barnwell	20,	
Mr. Wm. Barnwell	5,	
Mrs. Obrian	10,	
Dr. Fuller	10,	
Foster J. & S. Andover, Ms.		5,—
Few Friends by Rev D Cairns Alexandria, D. C.		10,—
Friends in Boston by Rev. Eaton,		5,—
Friend Brooklyn,		2,—
Gentleman, by a Lady,	Phil'a.	5,—
Gardiner Mr.	do	5,—
Garwood Mrs.	do	2,—
Griffith Robert E.	do	5,—
Gerhard & Mrs. Halverstadt		10,—
Grey John & Co.	N. Y.	3,—
Goddard Wm.	Prov. R. I.	5,—
G. Mr.	Portland, Me.	7,—
Goddard A.		5,—
Gibbs Miss	Boston,	100,—
Wm. Green		25,—
Green Miss by Mr. Clark,	Pea.	10,00
Green Charles W.	do	10,00,
Greenleaf Samuel	do	25,—
Grant Moses	do	10,—
Gilbert Saml.	do	5,—
Green Gardner	do	100,—
Gray Miss Agnes	Virginia,	5,—
Gray H. N.	do	10,—
Greenleef Charlotte K.	do	2,—
Greenleaf Simon	Portland,	15,—
Gibbons Thomas	N. Y.	50,—
Gardiner Emma by		3,—
Grammer Rev. John		5,—
Gill Robt.	N. Y.	10,—
Gregory Walter	Troy,	3,—
Hutchens Mr. & Miss	Phil'a.	20,—
Hughes Miss.	do	10,—
Henry Alexander	do	50,—
Hale & Davidson	do	20,—
Hanse Conrad	do	10,—
Hemphill Joseph	do	10,—
Huddle Joseph	do	10,—
Hutton Miss	do	1,—
Hemphill Joseph 2d sub'n	do	40,—
Hawkins George	do	3,—
Hutchinson R.		5,—
Higley Virginia		2,—
Hunter John	Radnor	10,—
Hunter Miss Ann	do	5,—
Holland Mrs.	do	5,—
Hill John	New York	20,—
Hartman Mr.	do	5,—
Hone Philip	do	50,—
Hillyer Philo	do	15,—
Haight H. E.	do	20,—
Halsey Thos. L.	Prov. R. I.	100,—
Hoppin Jun.	Sutton	5,—
Hollister Miss	Boston,	1,—
Holmes & Homer	do	30,—
Hubbard Saml.	do	10,—
Head F. C.	do	10,—
H. H. Henry	do	20,—
Howard B.	do	20,—
Hannan Wm.	do	5,—
Hawley Rev. Wm. Collections in Washington city,		200,—
Hawley Rev. Wm.		10,—
"H"	New York,	5,—
Hanse Conrad	Phil'a.	5,—
Hall Danl.	Troy,	5,—
Humphrey Hector	Conn.	1,—
Hartford Parishioner,		1,—
Huntington Mr. & Mrs. of Natches,		15,—
Ingersoll C. J.	Phil'a	10,—
Jones Wm.	do	20,—
Janney Dr.	do	5,—
Johnston A. W.	do	5,—
Jarvis Mrs. Bishop	do	5,—
James Dr.	do	10

Jones Isaac	N. York	20,—
Jenkens James	do	10,—
Jauncey Mr.	do	30,—
Jay John	do	100,—
Ingraham Henry E.	do	25,—
Ives Thos.	Providence, R. I.	20,—
Jones Alexander	do	20,—
Jeffrey John	Boston,	10,—
Ingalls Wm.	do	10,—
Ingle John P.	Washington,	10,—
Ingle Edward	do	5,—
J. H. G.	Boston,	2,—
Janney Benj. S.	Phil'a,	20,—
Jay Wm.	N. Bedford,	1,—
Jackson Rev. & Rev. Mr. Lippit,		10,—
Ibbotson Henry of Sheffield, Eng.		20.—
Jones W.		10,—
Ingraham Mrs. S.		5,—
Johnson Rev. M. H. Park, N.Y.		25,—
Jansen John	Kingston, N. Y.	10,—
Klapp Dr. Joseph	Phil'a,	5,—
Kuhl H.	do	20,—
Kitchens Misses	do	10,—
Kirkham Wm.	do	20,—
Kip Leonard	do	50,—
Kenyon Circle,	Portland,	50,—
Kenyon Circle,	Newbury Port	55,—
Knapp Charles	Boston,	5,—
Kenyon Circle,	Gardiner,	70,—
Kenyon Circle,	N'y Port, Ms.	50,—
Keith Rev. Dr.		10,—
Kenyon Circle	Newbury Port,	10,—
Kenyon Circle	do	15,—
Kellogg Rev. E. B.		10,—
Kellogg Edmond		10,—
Kenyon College, an early friend of		1,—
Lady young	Phil'a,	1,50
Lady	do	5,—
Lady by Mr. Allen,		5,—
Lott Mrs.		,50
Lady by Rev. Dr. Hutchin,		5,—
Lex Jacob by Mr. Biddle,		15,—
Lewis M. M.		5,—
Littell Mr.		5,—
Lady of St Andrew's Church,		5,—
Little Girl		,50
Lady by Mr. Carter		2,—
Lewis Lawreuce		10,—
Leiper Wm. J.		5,—
Lady Widow of Jamaica L. I.		20,—
Lady by Mr. Clark,		7,—
Lady by Mrs. Odenymer		1,—
Lady (J.)	N. Y.	100,—
Lorillard Geo.	do	100,—
Low John	do	25,—
Lee Gideon	do	50,—
Ladies unknown	do	9,—
Lawrence Amos	Boston	9.—
Lady by Rev. Mr. Eaton	do	20,—
Lady by. Rev, Mr Eaton	do	10,—
Lady by Rev Mr. Eaton	do	8,—
Lady	Newbery Port,	3,—
Lady	Portland, Me.	1.—
Lady by Mr. Potter	Boston,	4,—
Lamson John A.	do	10,—
Lathrope Miss S.		5,—
Ladies of Immanuel's Church, Bellows Falls, Vt.		33,—
Lady by Mrs. Eaton	Boston	10,—
Lady by Miss Bell		10,—
Lady T. Clark		1,—
Lawrence Abbott		50,—
Locke Ephraim		10,—
Livingston E. P.	N. Y.	25,—
Lorring Dr. B.		25,—
Leonard Geo. Rev.	N. H.	10,—
Lewis Edward		2,—
Lawrence J. B.	Salem Ms.	1,—
Leonard Rev. George		5,—
Lee H.	Virginia,	10,—
Lightfoot Walker	do	1.—
Ladies of Charleston	do	35,—
Lady unknown to Mr. Kip,	N. Y.	150,—
Lockwood Miss	N. Y.	2,—
Mackenzie	Phil'a	30,—
Mc'Kinley John	do	5—
Morgan Mrs. Mary	do	5,—
Morgan Mrs. Mary jr.	do	5,—
Milne Richard	do	20,—
Miridith W.	do	10.—
Myers Mrs	do	5,—
M'Allester Charles	do	10,—
Miller Jun.	do	3,—
Montgomery Joseph	do	10,—
Maryland friend		10,—
Matlock Mrs.		5,—
Member of St Pauls	N. Y.	3,—
Marsh David	do	10,—
Murrys Misses	do	100,—
M. Mrs.	N'y. Port	2,20
Mallet E. J.	Prov. R. I.	5,—
Mabbit Mrs. M.	Troy, N. Y.	122,—
M'Lean Mrs.	Boston,	25,—
Maynard Elias	do	5,—
Monroe Edmund	do	10,—
M'Neill Sarah	do	2,—
M'Leary Mrs. F. S.	do	5,—
Martin James	Washington,	5,—
M'Lean J.	do	15.—
Morsell J. S.	D. C.	10'—
Minor Mrs. Lucy	Va.	50,—
Munn John	Hartford, Ct.	1,—
Merrick Joseph F.	Md.	1,—
M'Farland Wm.	Worcester, M.	1,—
Meade Mr. D.	Fred. Co. Va.	5,—
Minn Mr. L.		10,—
Maxwell Miss S. A.		10,—
Milnor Rev. Dr. to Mr. Kip,		50,—

Milnor Rev Dr.		100,—
M'Guire Rev D. C. his collection of sundry persons in Fredericksburgh, Va.		30,—
Mintzer Rev. G. collected in Pa. of these persons.		
Buel L.	10,	
Douglass Geo.	5,	
Jacobs Cyrus	50,	
Jenkins Robt.	3,	
Dawes Edward	3,	
Brock Clemment	5,	
Hinton Isaac	5,	
Smith Mrs.	10,	
Reim B.	10,	
Yeates Mrs.	30,	
Beers D.	3,	
Hopkins H. J.	10,	
Cash	61,12½	
	205,12½	
Mr Mintzer's expenses collecting the above,	30,00–175,12½	
Nassau & Benevolent	Phil'a	5,—
Negus Stephen	do	40,—
New York Episcopalean		20,—
Noble Mrs. L.	N. Y.	5,—
Noble Mr.	do	25,—
Nixon Mrs. C.	do	5,—
Nichols John		10,—
Nixon Mrs. (21 dollars)		5,—
Norris John of Hewington Hall Bucks, England,		24,44,
One of Mr. Peter's congregation, Pa.		5,—
Ogle Mr.	Phil'a.	5,—
Otis, Norman & Co.	Boston,	5,—
Oakley Peter		10,—
Poulson Mrs.	Phil'a.	20,—
Poor Woman	do	5,—
Puchin John C.	do	5,—
Pratt Henry	do	20,—
Patterson R.	do	5,—
Perkin Christian	do	20,—
Patterson Jonathan	do	5,—
Phillips W.	do	10,—
Pearce Cromwell	do	10,—
Parrott J.	New York,	3,—
Park Robert C.	do	20,—
Poor Woman by Milnor	do	1,—
Pinford John	do	25,—
Prince N.	do	50,—
Pratt ——		10,—
Parkins J. W.		100,—
Pell Mrs.	New-York	20,—
Peet for the S. S. T. of S. G. Ch.		61,25
Prouty Mr.	Boston,	5,—
Perkins Madam	do	100,—
Parker M. S.	do	10,—
Portsmouth N. H. by Rev. C. Burroughs,		152,—
Parsons Gorham	Boston,	20,—
Parker James D.	do	20,—
Peters Edward	do	25,—
Powell Mrs. Catherine	do	30,—
Pollock Fred. J.	Virginia,	5,—
Perkins James	Boston,	50,—
Parx D.	do.	5,—
Perry Mrs.	New Bedford.	2,—
Prout Robt.	Char. Co. Md.	5,—
Peet Fred.	M.	1,—
Parker W. S.	Troy,	5,—
Robbins John	Phil'a	5,—
Ralston Robert	do	50,—
Ralston A. G.	do	5,—
Rankin Wm.	do	,50
Riley J. S.	do	5,—
Robert Seth	do	5,—
Rogers David	New York,	20,—
Robins John	do	50,—
Rogers by W. Clark,		5,—
Reynolds W. B.		20,—
Ragan Richard	Md.	1,—
Raynolds Dr. of Boston		10,—
Rings Gold 2		4,50
Sawyer James	Phil'a	5,—
Stanley Norris	do	10,—
Sergeant Mrs. Gov.	do	100,—
Stanley N. W.	do	5,—
Stephenson W,	do	50,—
Stiles T. T. by Mr. Allen		5,—
Smith Edward	do	5,—
Saunders Mr.	do	2,—
Stevenson Cornelius	do	20,—
Stokes James	do	25,—
Sergeant Mrs. J.	do	5,—
Smith W. P.	do	1,—
Swift Miss Mary	do	10,—
Sperry Jacob	do	5,—
Smith Thomas H.	do	100,—
Sigourney Chas.	Hartford, Ct.	100,—
Swan B. L.	N. Y.	100,—
Spooner H.	do	100,—
Sands Joseph		30,—
Sands Miss		2,—
Simpson Mary	N. Y.	3,—
Stuyvesant G P.	do	100,—
Suffern Thos.	do	25,—
Searle Nathaniel	Prov. R. I.	10,—
Slater Samuel	Oxford, M.	100,—
Stoddard Charles	Boston,	10,—
Safford Daniel	do	5,—
Simpson F. H.		3,—
Sowden		100,—
Stimpson Wm. C.	Boston,	10,—
Sowden John Jr	do	5,—
Shepherd R. D.	do	20,—
Stone Mrs. by Mr. Kip,		3,—
Smallwood W. A. of Washington		25,—

Shepherd Moses		5,—
Sargeant Mrs.		5,—
Steele R.	Abington,	1.—
Sitgreaves Mrs.		1,—
Sprigg D.	Md.	1,—
Smith George A.	Va.	2,—
Seely Miss	N. Haven	5.—
her Pupils		5,—
Spra ue of Ramapo, N. Y.		20,—
Stokes W.	Phil'a	10,—
Taylor Bankson	do	50,—
Tryon George	do	50,—
Thompson Walter	do	5,—
Thurston Miss	do	50,—
Teachers & 2 pupils of a Bible Class of St. Peters Ch. Phil'a.		1,75
Thompson J. C.		5,—
Tyng Rev. S. H. of Maryland		10,—
Towasend Mr.	New York,	5,—
Tracy Frederick A.	do	25,—
Tappan Arthur	do	100,—
T. Mrs.	do	10,—
T. Mr.	do	10,—
Teachers of St George church		25,—
Thompson Thomas	Prov R. I	10,—
Tillinghast J. L.	do	5,—
Ten Broeck Rev. M.	Portland	25,—
Titcomb & Butler	do	10,—
Tappan John	Boston	20,—
Thorndike Israel	do	50,—
Tyng Rev. Stephen		10,—
Tingey Comadore		50,—
Todd Mr.		1,—
Thorn Reuben T by Mrs Gray		7,—
Townsend Henry	Troy	1,—
Urquhart W.	Buck co	10.—
Van Wagenen Hubert	New York	10,—
Varick Richard	do	50,—
Vinton A. M.	Prov. R. I.	8,—
Wagner T. & S.	Phil'a	10,—
Weir Silas E.	do	10,—
Wallington Captain	do	5,—
Watson Charles C.	do	5,—
Watson Henry R.	do	5,—
Wacksmuth	do	5,—
Wheeler Enoch	do	5,—
Waldburgh Mrs.	do	5,—
Whilden Capt.	do	3,—
Walton Mr.	New York	3,—
Walton Miss	do	3,—
Wooley B. L.	do	25,—
Wilson William	do	25,—
Wright Mrs. Wm	Newark, N. J.	10,—
Watts Dr.	New York	25.—
Willis Wm. F.		5,—
Williams Mrs. Sarah T.	do	100,—
Warner E.	do	15,—
Ward Mrs. & Miss	Prov. R. I.	2,—
Wood J. B.	do	100,—
Waste Stephen	Portland,	5,—
Wigglesworth E.	Boston	5,—
Walcott N. D.	do	5,—
Weld Mrs. J.	do	5,—
Wyatt Mr.		5,—
Wheelright Lot		20,—
Ward James	Hartford,	5,—
Widow's offering	Kingston	8,—
Wilson John	Boston	100,—
'Well wishers'		2,—
White Adam		1,—
Wooster Rev. T.	Salisbury, N. H.	1,—
Wellwisher	Hillsborough	1,—
Ward James 2d subscription		5,—
Ward Mrs.	Hartford,	10,—
Woodward Rachael O.		1,—
Zabriskie A. C.	New York	10,—

The following names were inadvertently omitted in the alphabetical arrangement.

Buxer Geo.	N. Y.	1,00	Friend	N. Haven	2,00
Ford Mrs.	Brooklyn Ct.	5,00	Ford Elisabeth	Brooklyn Ct.	1,00
Friends in Albany, signed 'Connecticut'		5,00	Former Rev. —	Stamford N. Y.	5,00
Friends several,	Raleigh N. C.	5,00	Friend,	Washington City	2,00
Friend	Bedford Pa.	1,00	Friend W. (unknown)	Baltimore	5,00
Friends two, by J. M. M.		10,00	Twells Mrs.		50,00

"March 1827

Subscriptions to Kenyon College in the parish at West River, Maryland

Thomas J. Hall	5,00	Robert H. McPherson	2,00	
Rinaldo Prindell	5,00	Mrs. Priscilla Prindall	5,00	
Charles Hodges	5,00	Mrs. C. Lansdale	5,00	
Henry A. Hall	5,00			—20,00

The above was subscribed to E. Bacon agent, and collected by John Sellman Esq. Feb. 18th. 1828.

From the Rev. G. H. Jones, of Smithfield Virginia, (an old subscription lately paid) - - - - - - - - - - 5,00

From Mrs. Hepburn of Milton Pa. per Wm. Stickney - - - 5,00

Remaining in my hands from former collections, - - - - 10,00—20,00

P. S. The above amount of fifty dollars, was sent to Mr. Kip, by the Rev. Mr. Hall.

Yours most respectfully,

E. Bacon.

"List of contributions to Kenyon College, from Hartford, Connecticut. 1828

	In Money.	Cloth.	Work.	Books.
Mrs. Ward,	1,00	2,00		
Mrs. Bartholomew,		2,00		
Mrs. Brainerd		2,00		
Mrs. Nichols,	1,00			
Mrs. M. N. Beach,	1,00			
Mrs. C. Tousey,	1,00			
Mrs. S. Griswold.	1,00			
Mrs. Sigourney.	7,00		5,00	4,00

By the exertions of a Rev. brother in the city of Philadelphia, the late appeal made by me has resulted in several donations amounting to 400 dollars actually received. By advices from that brother of a late date I understand that 100 dollars additional may soon be expected; and a still further sum of 100 dollars promised at a longer period. For this whole sum we are to be indebted to the congregation of St. Andrew's Church: 100 dollars of which, is from a society of ladies; the result of their own work.

☞ *If in the multiplicity of cares, the Bishop has omitted to insert the name of any individual donor; (in which case the Seminary would be the loser,) or any donation has been twice acknowledged by being included in any aggregate sum and also set down separately in the above list of acknowledgements, (in which case the Bishop would be the loser,) it is earnestly requested that such mistake be immediately communicated for correction.*

FINIS.

Erratum. Page 38. 2nd. column, line 12. from bottom; for *Harvey T. Clapp*, lege *Harvey Klapp.*

JOURNAL

OF THE

PROCEEDINGS

OF THE

Twelfth

ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF OHIO,

HELD IN

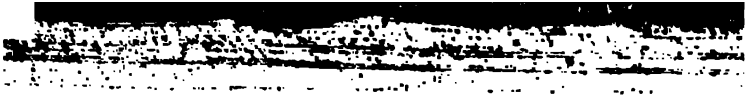
KENYON COLLEGE, GAMBIER,

Sept. 9th, 10th, & 11th,

1829.

ZANESVILLE:
Printed by Peters & Pelham.
1829.

THE NEW YORK PUBLIC LIBRARY
P32763
ASTOR, LENOX AND TILDEN FOUNDATIONS.
1895.



A LIST OF THE CLERGY

OF THE

DIOCESE OF OHIO.

Rt. Rev. *Philander Chase*, D. D. Bishop of the Diocese, and President of tl Theological Seminary and Kenyon College, Gambier.
Rev. *Benjamin P. Aydelott*, M. D. rector of Christ Church, Cincinnati.
—— *John P. Bausman*, minister of St. Paul's, Chillicothe.
—— *Cotesworth P. Bronson*, residing in Mt. Vernon.
—— *Chauncey W. Fitch*, Professor of Languages in Kenyon College.
—— *John Hall*, minister of St. Peter's, Ashtabula.
—— *Samuel Johnson*, minister of St. Paul's, Cincinnati.
—— *Gideon McMillan*, minister of St. James', Piqua.
—— *Intrepid Morse*, minister of St. Paul's, Steubenville, and St. James Cross-creek.
—— *William Preston*, minister of Trinity ch. Columbus; and St. John' Worthington.
—— *Alvah Sanford*, minister of St. Paul's, Medina; St. Stephen's, Grafto and St. Mark's, Columbia.
—— *William Sparrow*, Professor in Kenyon College.
—— *Nathan Stem*, minister of St. Peter's Delaware, and Grace ch. Berl shire.
—— *M. T. C. Wing*, Tutor in Kenyon College.

GAMBIER, Sept. 9, 1829.

At this place and date, according to adjournment, the Convention of th Protestant Episcopal Church in the Diocese of Ohio assembled. Mornin prayer was read by the Rev. *C. W. Fitch*, the sermon preached by the Re *William Preston*, and the Sacrament administered by the Bishop. Present of the

CLERGY.

Rt. Rev. *Philander Chase*, D. D. President, Rev. Messrs. *Bronson, Fitch Morse, Preston, Sanford, Wing*, and *Sparrow*. Of the

LAITY.

Arius Nye, from St. Luke's Church, Marietta,
John Hickcox, and
James Warner, St. Paul's, Medina.
Ethel Starr, St. James', Boardman.
Solomon Smith, and
Caleb Howard, St. Peter's, Delaware.
John Trimble, and
Charles Elliott, St. Mathew's, Perry.
Henry Brush, St. Paul's, Chillicothe.
Selah Shelton, and
Ebenezer Landon, Grace church, Berkshire.
[illegible] Trinity church, Cleavelaud.

William Brown, St. James', Cross-creek.
John Clements, Union Church, Mt Vernon.
Ozias Burr, St. John's, Worthington.
John Sibley, St. Stephen's, Grafton.
W. K. Lamson, and
C. W. Adams, Harcourt Parish, Gambier.

THE BISHOP'S ADDRESS.

Gentlemen of this Convention:

By reason of a change of the time of our Convention, not quite a year has elapsed since we last met; during which period, many things have taken place in the course of Divine Providence, of great consequence to us as a christian community, and as members of the state in which we live.

One hundred and ten feet of a College as you see this to be, four stories high, forty-four feet wide, of massive stone, surmounted with a roof and steeple 75 feet high, for strength and beauty seldom equalled, has been completed.

A scholarship, the funds of which were raised by the members of St. George Church, New York, has been paid, our Fount of Types, most munificently given through the liberal exertions of Sir Thomas and Lady Acland of England, has been brought into use. The Rt. Hon. Lord Kenyon, in the name of his deceased daughter, the Hon. Margaret Emma Langham, (late Kenyon) has given to this Institution, what is so characteristic of his noble mind, and her most benevolent disposition while living and now most venerated memory, Five hundred Pounds Sterling; the receipt of which was a most timely relief from great perplexing embarrassments.

The accounts of our Institution have been examined and brought up to the month of March last, to the no small satisfaction of all who felt a laudable anxiety in our welfare: By which it appears that the cost of the College when taken separate from that of our Mills, the building of the Professor's house, the Printing Office, the village dwellings, &c. has been less than one half the sum it would have cost by contract, had the same been farmed out at the usual prices. If this should seem extravagant, take the printed account of our expenditures in your hand, and go from this the basement story of our building, through all the intermediate strong and well finished rooms and passages till your eye meets the roof, with its massive and thickly clustering timbers and its well supported and lofty steeple, and then judge if half the usual cost be noticed. What reason this for congratulation, that we gave not out our building to contractors greedy of money however unconsecrated by the hand of charity.

It is not the least cause of gratitude to the dispenser of human events, that no accident has befallen us during the process of our extensive works: and in no part of our country has there been more uninterrupted health.

Our number of students is now nearly ninety, six of whom this commencement receive their degrees of A. B. besides several, who in the intermediate time have been qualified as Teachers, now so much wanted in our common schools.

When I reflect on the facts of which I am now speaking, and compare the present state of things with the past, the language of amazement becomes involuntary. What hath God done! Who but He hath wrought this mighty *work*! Where now are the *Wild Beasts* that roamed so lately o'er this sighty *hill, and listless* bathed themselves in our flowing streams. They are *one, they are chased far away*: and the language of science, and the voice

of Prayer and Praise are heard in their stead. This lofty dome occupies th very spot where the rude huntsman tells me, the wolf destroyed the deer i the thicket into which man's ingenuity could not penetrate, and to what en is this quick, this mighty change? Is it to accomplish the aggrandizemen of individuals in worldly wealth? Is it to seek the oppression of the poo by entailing on their children the former great expenses of education.- Blessed be God, the design is far removed from this: It is to cherish an in stitution of christian education at a rate of unexampled cheapness, bringin science with all its blessings within the reach of thousands and tens o thousands of persons who, by reason of their straightened circumstance must forever remain in comparative ignorance. It is to teach the childre of the poor to become *school-masters*, to instruct our common schools throug out the vast valley of the Mississippi. It is to teach the children of th poor to rise by their wisdom and merit into stations hitherto occupied b the rich; to fill our pulpits, to sit in our senate chambers, and on our sea of Justice; and to secure in the best possible way the Liberties of ou country.

This is the object of the institution of Kenyon College. This is reas of our unremitting exertions to make our plan as extensive and permane in its operation as it is pure in its design. And will not such a seminary b cherished by our common country?

At a time when the rich zone of our country, embracing more than fifte degrees of longitude, from the Allegany mountains to the Pacific Ocean, now in the act of being peopled with a rapidity of settlement never befo equalled; is it, can it be, a matter of indifference whether it be illuminat by Science or shaded by the darkness of Ignorance? The lapse of *one ge eration* will decide this question. Unless something be done soon, mo than has been done, the learning which our first settlers brought with the from more favored regions, will like the meteor become extinct. Few, e few comparatively will retain a taste for letters perhaps too few t revive desire to diffuse them again among the people. Thus bringing ours, to resem all inland Governments abounding in physical strength without a moral po er to direct it to the maintenance of its civil freedom.

Look round and mark the alarming features which designate the age which we live. The State of Ohio contains a million of souls, one half whom being under the age of twenty, demand instruction. To teach th number viz. 500,000 persons, how many instructors (deducting one fourth f infancy and allowing twenty five to each teacher) would be required? Th answer would be 15,000: and do our public Seminaries of Learning affo this number of such as are inclined to teach? Far from it—although in c eration for these many years, a few only, are the sum of their yearly grad ates, and still fewer those who have any thoughts of teaching others; perha not ten, and I might say with truth not five in the whole catalogue of our c leges turn out yearly as teachers of our common schools. And is it to the sources that the public look for means to perpetuate the learning, and wi the learning, the *Liberties* of their fathers? The means, to the end in th case, stand, at the highest calculation, as 2 to 3000. To supply this gre deficiency, whence can the State of Ohio look for adequate means? W New England afford them, as she has hitherto in part supplied the Southe States? Alas! New England does not increase as do our wants, in th Western world As well might we say that one small fountain could ir gate an Empire. We can no longer look to that part of our country for s supply of so vast a demand. We must supply our own wants, or our W *ern country will resemble* the internal parts of Asia and other despotic

ornaments. Ignorance in the many; and art, cunning and ambition in the few, will soon find a tomb for the Freedom of our Country. We must furnish our own Teachers, and blessed be God, on the plan we have instituted we have the means to do it. Having reduced the expenses to a scale of cheapness, scarcely exceeding that of the most economical family in private life, we can command any number of Students we are able to accommodate. Give us our Buildings and we will supply your schools with teachers; Enable us to complete our buildings according to our original plan, and our young men graduated in this Seminary yearly, will exceed two hundred.

What reason then have we to pray for that help from our Government which has been extended to other institutions with far less claims for patronage, on the grounds of extending to the poor the means of Literature. Will not Congress grant us that which does not enrich them, but which if granted to us will make us rich indeed—rich in means of doing good in the most essential manner, by keeping the Regions of the West from being overspread with Vandal Barbarism.

If you say this language suits more an address to Congress than one to you, I confess the remark is just: and freely state that it is meant for them. This poor address shall be sent to each and all who compose our National Legislature, with my most respectful regards and earnest prayers. The good will of our President I know we have, who in an audience he lately afforded, freely told me he knew of no way in which the public lands could be given more to the benefit of the country than to colleges of learning. From this most favorable opinion, and from the singular goodness of our cause, we have little doubt of our complete success in applying to Congress the coming winter for a Township of Land for the benefit of Kenyon College. What the Senate once so freely granted they will grant again, and the House will not for want of time, refuse to take up and consider so important a subject. Should this hope deceive us, so great is our confidence in the success of our cause on its simple merits, that we will go on, in devising ways and means to that end; even were it to make personal applications to each and all the persons throughout our country—Yea, we will not cease till the sympathies of the Protestant world are again awaked in our favor.

Gentlemen of this Convention—

Duties in payment of the debts of the College, caused me in the course of last spring and summer, to go to the Atlantic States, and while there, being invited by the standing committee of the Diocese of Maryland, I admitted the Rev. Merwin Allen to the order of Priests, in Trinity Church Baltimore, and preached in many churches in several cities.

It was a matter of deep regret, that I was not able to attend the then approaching General Convention of our Church in Philadelphia. Matters of great importance demanded my immediate return to Ohio. As I came through the northern counties, I made several appointments for Episcopal visitations of the churches in that region. These I had grace to fulfil, in the following manner, viz:

In Medina, Sunday, Aug. 9, 1829, there were morning and evening prayers and two sermons. The Holy Sacrament of the Lord's Supper was administered to sixteen persons, and the Apostolic Rite of Confirmation to four. The Rev. Mr. Wing assisted me.

After service on Sunday evening, I rode through an entire woods of eleven miles to Mr. Sibley's in Grafton, where (Monday, Aug 10,) Divine Services were performed, a sermon preached, and Ten persons confirmed. The prospects in this parish are flattering. Though few in number, the parish is

not afflicted by that *Incubus* to all spiritual improvement in our church, tl influence of a *bad man* or two, of leading character, calling themselv *church-men*.

On the 11th of August, we rode as far as *Columbia*. Here I was seiz with a painful complaint, and the Rev. Mr. Wing read prayers and preache after which, I was so far recovered as to address the congregation, and a minister the communion to seven persons, and confirm seven, and to ride Strongsville: where I preached, and baptized five infants.

Next day we rode to Cleaveland, 12 or 15 miles, where on the 12th Au assisted by the Rev. Messrs. Freeman, Wing, and Sanford, I consecrated the service of Almighty God, a new building 44 by 60 feet; of Gothic arch tecture, well built and neatly finished: cost $3000—$1000 of which I a told, was given by friends in the Atlantic states, through the instrumentali of the Rev. Silas Freeman; and the remaining $2000 was raised by a liber public in Cleaveland and vicinity. Much credit is certainly due to all pe sons who have in so short a time, brought to pass under the smiles of a kin Providence, so excellent a work as this.

On the same day of its consecration, I confirmed in this building (now ca led Trinity Church Cleaveland) three persons and administered the Ho Sacrament of the Lord's Supper to about twenty. How devoutly is it to l wished, that this little flock now they have found a shelter, could also find faithful pastor.

Next day being August 13, the Rev. Mr. Wing preached, and Divine Se vice was performed, in the Village of *Chagrin* on the Lake shore, about 2 miles from Cleaveland. After sermon we visited a sick person, (a grai daughter of the venerable Dr. Mansfield of Derby, Connecticut, so well r membered for his piety and steady virtues) at 5 o'clock the same day tl Rev. Mr. Wing read prayers and myself preached, in Painesville twelve mil from Chagrin.

On the 14th, I rode to Chardon, where the Rev. Mr. Freeman read pra ers, and a Sermon was delivered and one person confirmed by myself. San evening I rode back to Painesville, and confirmed one person, and Mr. Wi preached.

The next morning August 15, we set off for Unionville, distant about 1 miles. Here I had the pleasure of meeting the Rev. Mr. Hall, who presen ed to me seven persons, who were duly confirmed; the Rev. Mr. Freema read prayers and I preached a sermon. On the same day we rode to Asht bula, where our hearts were refreshed by seeing a neat church built and re dy to be consecrated, and two clergymen from the Dioceses of New York an Pa. the Rev. Messrs. Murray and Glover, present on so joyful an occasio

Next day August 16, St. Peter's church, Ashtabula, was consecrated the service of Almighty God, through Jesus Christ our Lord. The clerg present were the Rev. Mr. B. Glover from the Diocese of Pa. the Rev. I Murray from that of N. York, and the Rev. Messrs. Wing, Freeman and Ha of this Diocese. The morning service was read by the Rev. Mr. Wing, an the sermon preached by myself.

Thirty one persons were confirmed, and the next day, one adult perso baptized, and five more confirmed—making 36 in all confirmed in Ashtabul

There were two evening services in which the Rev. Messrs. Wing, Mu ray and Glover bore a considerable part. Such were the visible effects, the Divine Blessing on these ordinances, especially on the administration the Lord's Supper, which took place immediately after the confirmation, th we have every reason to bless God that he gave us grace at this time and v der such favorable circumstances, to visit Ashtabula.

August 17. The Rev. Mr. Freeman preached at Rome, and the next day the Rev. Mr. Hall officiated and the Bishop addressed the Congregation. In the afternoon of the same day we rode to Windsor, which, although the first parish organized by myself in Ohio; yet I regret to state, is suffering from the divisions occasioned by differing opinions as to the place of putting up their church. The Rev. Mr. Wing had preceded me and preached to the great satisfaction of the people the evening before my arrival. But I found no persons prepared for confirmation, and no preparations made for the Sacrament. I pray God to pardon what is past and give them grace to amend.

We did not reach Batavia till late on the 19th. On the 20th, a very large and attentive audience were assembled. The Rev. Mr. Wing read prayers and preached, the Bishop addressed the congregation on the ordinances about to be administered. Three adults and five infants were baptised. Confirmation was administered to twelve, and the Holy Sacrament to about twenty persons. Seldom have been witnessed more solemnity and pious decorum. We trust they will soon build a church to the glory of GOD and the Salvation of many souls in this place.

The next day August 21, I was in Warren, and in the evening I preached in the Court House, to a large and attentive congregation.

On Saturday 22d, we held service in the new church at Boardman, Trumbull co. and the following day, Sunday August 23d, it was consecrated, by the name of St. James' Church. Much praise is due to Jesus Christ our Lord, for having put into the hearts of his faithful servants in this place, to erect this house to the glory of his great name. This being the third building, which during this tour I had consecrated, my feeling of gratitude to the giver of all grace were more than usual. A blessing—a visible blessing had attended me during this visitation of the churches on the Reserve, and no one felt it more deeply than myself.

During the past year, it becomes my duty to state, that the Rev. Amos G. Baldwin left the State, and the Rev. Silas Freeman has taken letters dismissory from this Diocese to that of Virginia. The Rev. William Preston was ordained Priest, and has removed from his appointment as Tutor in Kenyon College, to the charge of Trinity Church, Columbus, and St. John's, Worthington.

Adjourned to meet in the afternoon at the close of the commencement exercises.

SEPT. 9th, *half past 5, P. M.*

Convention met agreeably to adjournment.

On motion, *Resolved*, That a committee of three be appointed to consider the expediency of raising a fund for the support of the Delegates to the General and State Conventions, and to suggest the mode in which the measure, if expedient, may be best effected. Henry Brush, Solomon Smith, and John Sibley were accordingly appointed.

On motion, *Resolved*, That the communication of the Rev. Mr. Bausman relative to the sum advanced by him and the Rev. Mr. Stem, towards defraying the expenses of the General Convention, be referred to the same committee.

Resolved, That the Convention go into the election of a Secretary. Rev. W. Sparrow was elected.

On motion, Adjourned to meet to-morrow morning at 8 o'clock.

SEPT. 10th, 8 *o'clock, A. M.*

Convention met, agreeably to adjournment.

On motion, the Parochial Reports were presented and read.

THE REV. MR. BAUSMAN

Reports to the Bishop as follows—

St. Paul's Church, Chillicothe.

Communicants last year	24,	Baptisms, Adults	2	8	
Added,	4,	Infants,	6		
Removed,	4,	Marriages,			2
	—24	Funerals,			2

During the past year Mr. Bausman has preached seventeen times at Circleville, admitted three to the Communion, and baptised three children. He has also officiated at Columbus, Worthington, Delaware, Berkshire, Mt. Vernon and Gambier.

It has been, and still is, a source of deep and unfeigned regret, that a long period has elapsed since we enjoyed a visit from our Venerable Bishop; and we would most respectfully and earnestly entreat, that if his truly arduous, and very important duties at Gambier will permit, he will have the goodness to favor us with one, as early as practical. It would be highly gratifying and very acceptable.

THE REV. MR. BRONSON

Reports to the Bishop, that he officiated one half the time in St. Paul's Church Norwalk, until Easter Monday, at which time, with the advice and consent of the Bishop he removed to Mt. Vernon. He has since preached in that place several times; also Milan, New Haven, Lyme and Sandusky City. In the last two mentioned places, he thinks the prospects are such as to justify the organization of parishes, particularly in the latter, where there are about twenty persons anxious to be thus organized.

St. Paul's Church, Norwalk.

Families,	30.	Communicants,	30
Baptisms,	5	Marriages,	2
Funerals,	2		

Union Church, Mt. Vernon.

Owing to the recent organization of this parish, and partial knowledge which the people generally have of the Episcopal Church; the number of Episcopalians is not large.

Families,	10	Communicants,	8
Baptism,	1	Funeral,	1
Sunday Scholars, (fifty or)	60		

The prospects of this parish are encouraging, and the Lord willing, renewed exertion will be made the ensuing year, to erect a church which it is expected will be accomplished. In this parish Mr. Bronson has preached or procured preaching by exchange equal to once a week since Easter Monday.

At the request of the Rev. Mr. Stem, and during his absence, Mr. B. has preached in his parish eight times on three different Sundays and occasionally on a week day.

Arrangements are made (if sanctioned by the Bishop) between Mr. B. and the parish of St. James, Zanesville for one half of the time during the present year He has spent three Sundays with this people, and baptized one infant.—The number of communicants as far as he has been able to ascertain, is about thirty five.

THE REV. MR. HALL

Reports to the Bishop as follows—

St. Peter's Church, Ashtabula.

Communicants, last year	52	68	Baptisms, Adults	8	31
Added,	17		Infants & children,	23	
Died,	1		Marriage,	1	
Deaths, Adults	5		Sunday Scholars,	100	
Infants and children.	2				

St. Michael's Church, Unionville.

Communicants, last year	7	9	Death,		1
Added,	2		Sunday Scholars,		20

Christ Church, Windsor,

Communicants, last year,	25	27	Baptisms, Adult	1	3
Added,	2		Infants,	2	

Mr. Hall reports what he knows of Christ Church not as their Minister; but as he has visited them several times during the past year, he thought proper to report.

THE REV. MR MORSE.

Reports as follows—

St. Paul's Church, Steubenville.

		Communicants, removed	7		
Families,	40	Died,	1	60	
		Added,	10		
Baptisms, (infants)	12	Funerals,		2	
Marriages,	4	Sunday Scholars,		65	

St. James' Church, Cross-Creek.

		Communicants, removed	6		
Families,	60	Died,	2	115	
		Added,	7		
Baptisms, (infants)	11	Funerals		2	
Marriages,	3	Catechumens,		50	

Mr. Morse has officiated once in two weeks in St. John's Church, Brooke co. Virginia, and occasionally in other places destitute of the stated services of a Minister. The aid of a Missionary is much needed.

THE REV. MR. PRESTON

Reports, That during the last winter, he remained at Gambier, and preached usually on the Sabbath at that place or to congregations assembled in the vicinity. About the middle of April he took charge of the parishes of Worthington and Columbus, preaching on the Lord's day in each place, and occasionally on the evening of the same day at Middlebury or Allum creek.

The prospects of the Society in Worthington are in many respects encouraging. They have completed the outside of a beautiful brick church, and the probability is that in the course of a few years, they will be able to employ a clergyman the whole of his time. The congregations have usually been large and attentive. No additions have as yet been made to the communion, though a considerable degree of seriousness seems to have prevailed among some who are not yet attached to it, and we trust that the word here sown will in due season, through the blessing of God, produce its appropriate fruit.

St. John's Church, Worthington.

Communicants,	54.	Funeral,	1
Infant Baptisms,	10.		

The Society in Columbus is small, though gradually increasing. During the past season they have formed a Female Missionary Society, designed to be auxiliary to the Diocesan Society. There are Sunday Schools in a prosperous condition in both parishes.

Trinity Church, Columbus.

Communicants,	21	Marriages.	2
Baptisms.	6	Funerals	2

THE REV. MR. SANFORD.

.eports to the Bishop, that shortly after the meeting of the last convention, proceeded, according to the direction of the Missionary Society, to Medina, erpool, Grafton, and Columbia, and made known to the several parishes proposition of the Society. Arrangements were soon made to employ him : half of his time in Medina, and one fourth each in Grafton and Columbia. e prospects of these parishes, he thinks are encouraging. The congrega- is have uniformly been respectable; and although the preaching of the :d, has not been attended with that visible effect, which the faithful Min- r of the Gospel must anxiously desire to see; yet the hope is indulged that d has been done, though but in a subordinate degree.

St. Paul's Church, Medina.

Families, about	36	Funerals	2
Communicants,	26	Marriage,	1

. Sunday School Society has been formed in this parish auxiliary to the :e Society. The average number of scholars in attendance during the sea- about fifty. A female Tract Society has also been formed, which has ulated among its members thirteen or fourteen thousand pages of tracts.

St. Stephen's Church, Grafton.

Families,	8	Funeral,	1
Communicants,	17	Sunday Scholars, about	30

St. Mark's Church, Columbia.

Families,	7	Communicants,	8

Female Tract Society has been formed in this place during the past year, iliary to the Prayer-book, Sunday School, and Tract Society of the Diocese.

esides preaching in the above places, Mr. Sanford has preached, regular- nce a month since March last, in Liverpool and Strongsville. The pros- :s of reviving the church in Liverpool are however but small. In Strongs- : a parish has been recently formed under encouraging prospects. He has spent one Sunday in Carlisle, and preached twice in Montville.

THE REV. MR. SPARROW.

eports, that since last Convention he has preached twenty-one times in ıbier and vicinity; three times in Mt. Vernon; six times in Perry; bapti one child; buried two persons; married two couples, and administered Holy Communion once in public and once in private.

THE REV. MR. STEM

:ports to the Bishop by letter, as follows:

uring the last year, my services have been similar to those which I report- t the last convention.

:venteen persons have been added to the communion in my two congrega- ı, twenty seven children and two adults have been baptized. The corner e of Grace Church, Berkshire, has been laid, which will probably be rea- ɔr consecration some time next spring. I have also attended seven funer- nd solemnized two marriages. Yours,

NATHAN STEM.

THE REV. MR. WING.

:ports to the Bishop that during the past year, his ministerial labors have ı very limited. In the early part of it, he continued to officiate in Perry a ion of the time and occasionally at Gambier. During the summer vacation isited several of the parishes on the Western Reserve. Within a few weeks he repeated his visit in company with the Bishop, whose report renders :cessary for him to mention any particulars respecting these generally in-

vesting parishes. It will be proper for him however to state, that he received from the Parish at Boardman, $20 for the Missionary Society; and one dollar from Mr. Ruggles of Canfield, as his subscription to the same. His other clerical services during the year, have been two Baptisms and two marriages.

The committee appointed to consider the expediency of raising a fund to bear the expenses of the Delegates and for other purposes, presented a report which was recommitted: the committee having been increased by the addition of two, namely:—Rev. W. Preston and Arius Nye.

On motion, *Resolved*, That a committee of five be appointed to examine into the state of the funds of the Missionary Society of this Diocese, and to suggest such measures as they may think proper, for reviving the same and giving it more efficiency.

Rev. Messrs. Morse and Wing, and Messrs. Burr, Bailhache, and Sibley, were accordingly appointed.

Resolved, That the Convention go into the election of a standing committee. The following were chosen.

Rev. J. P. Bausman.	Rev. William Sparrow,	John Clements,
" Wm. Preston,	Arius Nye,	David Prince.

On motion *Resolved*, That the delegates to the General Convention be chosen for the ensuing year. The following were duly elected.

Rev. B. P. Aydelott,	Rev. William Sparrow,	Henry Brush,
" J. P. Bausman,	William Little,	John Bailhache,
" Nathan Stem.	Bezaleel Wells.	

Adjourned to meet at 2 o'clock.

SEPT. 10, 2 *o'clock P. M.*

Met according to adjournment.

Rev. Mr. Morse, from the committee on the state of the funds of the Missionary Society, reported as follows:—The committee on the state of the Missionary funds, beg leave to say:—That the accounts of the Treasurer of the "Missionary Society, in and for the diocese of Ohio," have been annually audited by a committee appointed for that purpose; but the Treasurer being absent from the Convention, and his report for the present year not having been yet received, they are unable to state the precise amount now in his hands.—They would also recommend the adoption of the following resolution—

Resolved, That it be earnestly recommended to the different parishes in the Diocese, to form auxiliary societies, for the purpose of diffusing a Missionary spirit, and increasing the funds of the parent institution.

Respectfully submitted.

The above resolution was unanimously adopted.

Resolved, That a committee of three be appointed to make a new assessment of the tax upon the parishes for printing the Journal. The Rev. Mr. Sanford and Messrs. Starr and Shelton were chosen.

Resolved, That a committee of two be appointed to examine the accounts of the Treasurer of the convention; Col. Barber and Judge Bailhache were appointed to that duty.

The following preamble and resolution were brought forward and approved.

Whereas, It has heretofore been contemplated to establish a religious periodical paper, connected with the Theological Seminary and Kenyon College, and it is understood to be the intention of the President and Professors soon to commence the work, therefore.

Resolved, That the same be strongly recommended to the patronage of the religious public generally, and in particular to the members of this Church.

The committee on the Treasurer's accounts presented the following report, with the appended resolution, which were accepted and approved:

The committee appointed to examine the Treasurer's books, have performed that duty, and found them to be correct. They would beg leave further to state, that in consequence of the failure of many of the Parishes to remit their annual dues, the receipts of the last year were insufficient to pay the expense of printing the Journals; and would therefore, in order to obviate a similar result in future, recommend the adoption of the following resolution.

Resolved, That the Parishes now in arrears to this Society may be requested

o remit their respective dues to the Treasurer with as little delay as practiable; and it be recommended to them to be more punctual in future in the discharge of this duty.

Respectfully submitted.

The following resolution was brought forward and negatived.

Resolved, That the next annual convention of this Dioccse be held in some ther place than Gambier.

Adjourned to meet to-morrow morning at 8 o'clock.

SEPT. 11, 8 *o'clock, A. M.*

Convention met agreeable to adjournment.

The committee on parochial assessments handed in a report which was recommitted to the same persons with the exception of Mr. Shelton, in whose place Judge Bailhache was substituted.

The committee on the convention fund again reported, and all further consideration of the matter was indefinitely postponed.

The committee to whom was recommitted the report of the committee previously appointed to assess the amount of contributions from each Parish, for defraying the ordinary expenses of the convention, reported as follows:

That they have had the subject under consideration; and being impressed with a belief that it is necessary, not only to make provision for liquidating the ordinary expenses of the convention but likewise to create a fund to aid in defraying the expenses of our delegation to the general convention, as well as the contribution of this diocese to the same, they have made the following assessment on the different parishes, which, if punctually paid, they believe will be found sufficient for those purposes, to wit:—

In St. Mathew's ch. Hamilton,	$1 50	St. John's, Worthington,	$4 50
Trinity, Columbus,	3 00	St James, Piqua,	3 00
St. James', Zanesville,	4 50	St. Paul's, Steubenville,	4 00
St. Paul's, Chillicothe,	4 50	St. James', Cross-creek,	4 00
Trinity, Cleaveland,	3 00	St. Paul's, Medina,	1 50
St. Peter's, Ashtabula,	4 50	St. Paul's, Norwalk,	1 50
St. John's, Boardman,	1 50	St. Philip's, Circleville,	1 50
Christ, Windsor,	1 50	St. Peter's, Delaware,	3 00
All Saints, Portsmouth,	1 50	St. Peter's, Morristown,	1 50
St. Thomas, St. Clairsville,	1 50	Grace, Berkshire,	1 50
St. Mark's, Mill creek,	1 50	St. Stephen's, Grafton,	1 50
St. Mathew's, Perry,	1 50	Union, Mt Vernon,	1 50
St. John's, Liverpool,	1 00	St. Luke's, Marietta,	1 00
Christ, Cincinnati,	6 00	Harcourt Parish, Gambier,	3 00
St. Paul's, do.	6 00		

Respectfully submitted.

The above report was accepted, and the assessment sanctioned.

On motion, *Resolved*, That the members of this convention feel constrained, the present time when such great exertions are being made by the benevont throughout our land for the suppression of intemperance and of the profaation of the Lord's day, to express in this public manner their approbation of ie same, and their earnest prayer that they may be crowned with abundant iccess.

On motion, *Resolved*, That this convention adjourn to meet again in Gamier, the 2d Wednesday of September, A. D. 1830.

The following Clergymen were appointed to preach at the next convention.

Rev. William Sparrow, the Convention Sermon; M. T. C. Wing, substitute

Rev. William Preston, the Missionary Sermon; J P. Bausman, substitute.

PHILANDER CHASE, *President.*

Attest, WILLIAM SPARROW, *Secretary.*
C. W. ADAMS, *Assistant Secretary.*

Note.—On Sunday, September 13, Rev. Alvah Sanford, deacon, was admitted to the order of Priests by the Rt. Rev. Philander Chase, Rev. Messrs. Preston *and Sparrow, assisting.*

APPENDIX, NO. 1.

STATISTICS OF THE DIOCESE FOR 1

NAMES *Of Parishes and Places.*	Families.	Communicants.	Baptis. Infants.	Baptis. Adults.	Baptis. Total.	Marriages.	Funerals.	Catechumens.	Sunday School scholars.	Religious soc's.	Ministe
Christ church, Cincinnati,*		32									Rv. B. P. Ay
St. Paul's church, do.*	64	55						32	52	1	S. Johnst
St. James', Piqua.*	13	16						18	60	1	G. M'Mi
St. Matthews, Hamilton,											
All Saints, Portsmouth,*	20	23								1	
St. Paul's, Chillicothe,	16	24	6	2	8	2	2		100	1	J. P. Bau
St. Philip's, Circleville,											
Trinity church, Columbus,	15	21			6	2	2		140	1	W. Prest
St. John's, Worthington,	35	54	10		10		1		170	1	ditto.
St. Peter's, Delaware,*	31	25							100	2	N. Stem.
Grace ch. Berkshire,*	15	19							60	1	ditto.
St. James', Zanesville,	20	35			1						C. P. Bron
Trinity ch. Newark,*	15										
———, Granville,											
St. Mark's, Mill creek,*									70	1	
St. Matthew's, Perry,*	20	25									
St. Luke's, Marietta,*	12	10								1	
Christ ch. Seneca,											
Christ ch. Beaver,											
St. Paul's, Steubenville,	40	60	12		12	4	2	30	65	1	I. Morse.
St. James', Cross creek,	60	115	11		11	3	2	50			ditto.
St. Peter's, Morristown,											
St. Thomas, St. Clairsville,											
Harcourt Parish, Gambier,	16	38					1		25	2	Rt. Rv. P. Cl
St. John's, Springfield,											
St. James', Boardman,											
Christ ch. Windsor,		27	2	1	3						John Hall.
St. Peter's, Ashtabula,	45	68	23	8	31	1	7		100	1	John Hall.
St. Michael's, Unionville,		9					1		20	1	ditto.
St. James', Batavia,											
Trinity ch. Cleaveland,											
St. Paul's, Medina,	36	26				1	2		50	2	A. Sanford
St. John's, Liverpool,*		10								1	ditto.
St. Mark's, Columbia,	7	8								1	ditto.
St. Paul's, Norwalk,	30	30			5	2	2		60	1	C. P. Bro
St. Stephen's, Grafton,	8	17					1		30	1	A. Sanfor
Union ch. Mt. Vernon,	10	8			1		1		60	2	C. P. Bro
———, Strongsville,											A. Sanfor
Grace ch. Chagrin,											
St. James', Painesville,											
St. Luke's, Ravenna,											
St. Thomas', Dayton,											

* Taken from the Reports of 1828, and other sources:—the War de Churches having no Ministers, are requested to transmit to the Secreta the Convention, by their Delegates, such information as will enable hi supply the deficiencies of this schedule.

APPENDIX, NO. 2.

OFFICERS

OF THE

MISSIONARY SOCIETY, WITHIN AND FOR THE DIOCESE OF OHIO.

Rt. Rev. Philander Chase, D.D. ex-officio, *President*
Rev. Intrepid Morse, *Vice President.*
—— J. P. Bausman,
—— I. Morse,
—— W. Preston,
—— W Sparrow,
—— N. Stem,
—— M. T. C. Wing,
J. Bailhache,
J. Barber,
W. K. Lamson,
J. Sibley,
A. Nve,
M. Mathews,
} *Managers*
Rev. W. Sparrow, *Corresponding Secretary.*
—— M. T. C. Wing, *Recording Secretary.*
M. Mathews, *Treasurer.*

APPENDIX, NO. 3.

OFFICERS

OF THE

PRAYER BOOK, SUNDAY SCHOOL, AND TRACT SOCIE
OF THE DIOCESE OF OHIO.

Rt. Rev. Philander Chase, D. D., ex officio, *President*.

Rev. I. Morse,
—— J. P. Bausman,
—— G. M'Millan,
—— A. Sanford,
—— C. P. Bronson,
—— N. Stem,
B. Wells, Esq.
J. Bailhache,
A. Nye,
W. K. Lamson,
J. McElroy,
J. L. Webb,
} *Vice Presidents*.

Rev. W. Sparrow, *Corresponding Secretary*.
C. W. Adams, *Recording Secretary*.
E. Cusack, *Treasurer*.

Rev. W. Sparrow,
J. M'Elroy,
E. Cusack,
C. W. Adams,
} *Executive Committee*

Geo. P. Williams, *Agent and Depositary*.

THE NEW
PUBLIC LIB
P 327
ASTOR, LE
TILDEN F

JOURNAL

OF THE

PROCEEDINGS

OF THE

THIRTEENTH

ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN

THE DIOCESE OF OHIO:

HELD AT GAMBIER, SEPTEMBER 8TH, 9TH, & 10TH

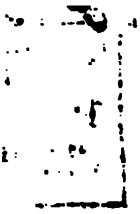
1830.

ACLAND PRESS, GAMBIER, OHIO.

GEORGE W MYERS, PRINTER.

1830.

1830



A LIST OF THE

CLERGY OF THE DIOCESE OF OHIO.

Rt. Rev. PHILANDER CHASE, D. D. Bishop of the Diocese, and President of the Theological Seminary and Kenyon College.

Rev. ETHAN ALLEN, Minister of ———— Church, Dayton.

Rev. B. P. AYDELOTT, Rector of Christ Church, Cincinnati.

Rev. JOHN P. BAUSMAN, Minister of St. Paul's, Chilicothe.

Rev. C. W. FITCH, Professor in Kenyon College.

Rev. JOHN HALL, Minister of St. Peter's, Ashtabula.

Rev. SAMUEL JOHNSTON, Rector of St. Paul's Cincinnati.

Rev. JAMES MCELROY, Minister of Trinity Church, Cleaveland.

Rev. INTREPID MORSE, Minister of St. Paul's, Steubenville, and St. James', Cross-creek.

Rev. JOHN O'BRIEN, Ashtabula.

Rev. WILLIAM PRESTON, Minister of Trinity Church, Columbus, and St. John's, Worthington.

Rev. ALVA SANFORD, Minister of St. Paul's, Medina, St. Stephen's, Grafton, and St. Mark's, Columbia.

Rev. WILLIAM SPARROW, Professor in Kenyon College.

Rev. NATHAN STEM, Minister of St. Peter's, Delaware, and Grace Church, Berkshire.

Rev. M. T. C. WING, Minister of St. James', Boardman.

JOURNAL

OF THE

PROCEEDINGS OF THE CONVENTION.

GAMBIER, *September 8th*, 1830, 2 *o'clock, P. M.*

At this time and place, the Convention of the Protestant Episcopal Church in the Diocese of Ohio assembled. Present, the Rt. Rev. PHILANDER CHASE, Bishop of the diocese and President of the Convention; Rev. ETHAN ALLEN, Rev. B. P. AYDELOTT, Rev. J. P. BAUSMAN, Rev. C. P. BRONSON, Rev. C. W. FITCH, Rev. JAMES MCELROY, Rev. INTREPID MORSE, Rev. WM. PRESTON, Rev. ALVAH SANFORD, Rev. WILLIAM SPARROW, Rev. NATHAN STEM, Rev. M. T. C. WING, together with several of the Laity.

On motion—*Resolved*, That a Committee of two be appointed to receive the certificates of the Lay Delegates, and to report thereon to-morrow.

Rev. B. P. Aydelott and Josiah Barber, Esq. were accordingly appointed.

Convention adjourned to meet at 9 o'clock to-morrow morning.

September 9, 9 *o'clock, A. M.*

The Committee on the certificates of the Lay Delegates, reported the following persons as entitled to seats in this Convention, and their report was agreed to:—

JOHN BAILHACHE, MATTHEW MATTHEWS, } *Trinity Church, Columbus.*
JOHN TRIMBLE, JAMES GLASS, } *St. Matthew's, Perry.*
JOHN MCCULLOUGH, *St. John's, Springfield.*
GEORGE ROE, *St. James', Zanesville.*
STANLEY C. LOCKWOOD, *St. James,' Boardman.*

JOHN FOSTER, *St. James', Cross-creek.*
OZIAS BURR, CHARLES E. BURR, } *St. John's, Worthington.*
GEORGE P. WILLIAMS, ALVAH GUION, } *Harcourt Parish, Gambier.*
JOHN O'BRIEN, *St. Peter's, Ashtabula.*
JOHN CLEMENTS, EBENEZER ALLING, } *Union Church, Mt. Vernon.*
S. P. ALDERMAN, *Christ Church, Windsor.*
JOSIAH BARBER, *Trinity Church, Cleaveland.*
ISAAC CHATFIELD, *St. James', Batavia.*
SAMUEL STODDARD, ANSON CLARK, } *St. Paul's, Medina.*
BEZALEEL WELLS, BRICE VEERS, } *St. Paul's, Steubenville.*
JOHN SIBLEY, *St. Stephen's, Grafton.*
PLATT BENEDICT, EBENEZER BOULT, } *St. Paul's, Norwalk.*
REUBEN LAMB, *St. Peter's, Delaware.*
S. M. HITCHCOCK, *St. Paul's, Cincinnati.*
JOSEPH PRINCE, *Grace Church, Berkshire.*
NOBLE TAYLOR, *St. Peter's, Morristown.*

THE BISHOP'S ADDRESS.

Y DEAR BRETHREN,

The goodness and mercy of Almighty God in preserv-g and prospering us, notwithstanding our great unworthiness, nidst all our dangers and troubles during the past year, form a bject of most unfeigned gratitude.

When recurring to particulars in order to exemplify this re-ark, they are overwhelming in number and magnitude. While many of our fellow creatures and dear relations have been lled to the eternal world, *we* have been left yet in a state of trial. /hile the enemy of all goodness has been calling into action so uch of his power and malice to destroy our college, the object our hopes, God, in the midst of judgment, remembers mercy— ill upholds and blesses, though for our good he most severely iastises us. Glory be to his great name, we will confess his oodness and bless him in the face of all his people.

Since we last met, four graves have been opened in our College rial ground adjoining Rosse Chapel. The first closed upon the rthly remains of a person much esteemed and beloved among s, as an exemplary Christian, and an amiable lady. She was ie wife of the Rev. Chauncey W. Fitch, Professor of the Latin id Greek languages in this Institution. The second contains

the body of a young man, member of the Junior Class in this College, and on his tomb-stone is written "Robert *Gray*, son of John and Lucy Gray, of Traveller's Rest, near Fredericksburg, Virginia." His memorial, however, is more indelibly inscribed on the hearts of all who knew his many virtues: and the tears of his classmates is his best elegy. The third grave is that of young Lawrence St. Clair Keene, of Philadelphia. The nature of my present address forbids a full delineation of his character in this place. I cannot, however, in justice forbear saying, that he evinced great presence of mind, when, prompted by benevolence, he saved in an unexampled manner from instant death, a favorite youth at the risk of his own life: and yet he thought nothing of it, and seemed pained whenever the ennobling deed was mentioned to him. *There* he lies, just under those youthful oaken trees, emblem of himself, as he lately was—the object of our fondest hopes and of his future strength of mind, and eminence of character. The trees were left purposely to overhang his modest grave, and suggest their similitude. I would gladly speak of his religious character for the example of others, but cannot here fulfil my wishes. He died in the full exercise of the *Christian* faith; and we trust, sleeps in Jesus. Few youths at his age seemed to have a clearer perception of the duty of using the means of grace, and at the same time of the *sin* of supposing that in their outward use consists the essence of religion. He was baptized outwardly, for the sole object of receiving through faith *the* inward washing away of sin on his immortal soul. He received the laying on of hands and the holy eucharist, for the inward and spiritual benefits, which to the faithful only God grants, according to his promises.

The fourth and last grave which you see in the College burying-ground, is that which covers the body of the Rev. John Herbert, late of the diocese of St. David's in Wales, where he was ordained to the Christian ministry by the Rt. Rev. Dr. Burgess, now Lord Bishop of Sarum. He came to us in great simplicity and godly sincerity, with full intention of doing good to the Christian cause. He was appointed tutor in our College, and so far as his feeble health would allow, discharged his duty well.—As a Christian he lived exemplarily; and, although his death was unexpected even by himself, yet we have great consolation in believing him now among the faithful in Paradise.

These are the instances of mortality among us since we last met. They have affected us deeply; although no one acquainted with the facts has any thought of their being connected with the nature of the climate. In the number of one hundred and thirty students, and more than twice as many more of inhabitants in our immediate vicinity, and among whom there has been com-

parative good health, and not one at this time on the sick list. these instances of mortality but remind us of the duty of continued and habitual preparation to die, even in the most salutary of places. If in this pure atmosphere, where health sits on every cheek, we find death will enter and take from us the young and most beloved, can any of us go on unconcerned about the eternal welfare of our immortal souls?

It may be recollected that when we last met, the centre building of our College was but partially finished, and the accommodations for the members of our Convention but poor. The President of the College then lived in a log-house.—You see how it is. The basement story of the College is now completed, and in it are not only rooms for the dwelling of the President and his family, but for the dining (could we otherwise accommodate them) of 150, besides convenient apartments for laundries and for dormitories. A large stone building in the rear of the College has been erected, forty feet by thirty. This is a part of our original plan, and is intended for a bakery, kitchen, and for dormitories and lodgings for the managers in the culinary departments. A bell has been furnished, the weight of which is 525 pounds: as soon as the ceiling immediately over it in the steeple is completed we hope it will answer our expectations.

Besides these alterations since we last met, you behold a decent and a comfortable well furnished house for strangers, near which is a large building including a stable, granary and coach-house of peculiar strength and convenience. There has also been an addition of great usefulness to our store-house containing our shop of goods. Three of the village houses also, each eight apartments to supply the want of room in the College for 50 students, have been finished and filled. Still the demand of students for places increase, so that we are justified in believing that were our wings now erected, they would soon be occupied.

Had we the dwelling house at our mill finished when we last met? It is well built on a stone foundation, embracing a convenient cellar, and is a valuable addition to our comforts. The mill-dam and the mills have undergone great repairs and additions to their means of usefulness.

As it respects our agricultural interests, I cannot stay to speak particularly; although to the real and permanent benefit of our Institution, it is by far the most important. Our great object has been to convert our fine lands into a great *stock farm*, which, after being duly prepared, should afford us an abundance of milk, butter, and cheese and viands.

My tour to the south of our diocese, was inevitably delayed till the month of November. This season, usually inclement, was, the last year, terribly so. The very night I left home, I had

well nigh perished with cold. I left the coach at Sunbury and rode on horseback over a rough and frozen path to *Delaware*, where I preached—I did the same at Worthington and *Columbus*. At the latter place I confirmed five persons. At Chillicothe I also confirmed ten, and administered the holy communion. The rains which before had descended in great abundance, here became overwhelming; falling in such quantities as to preclude the possibility of passing by land any *farther* down the Scioto Valley. The tributary streams of that river were swollen to such a degree as to forbid the attempt. I was therefore obliged to procure a skiff and float with the rapid current to the Ohio River. This would have been more tolerable, had not the cold been so intense and the danger of the sawyers at *times*, and that of being lost in the wide spread of the overflowing waters amid the extensive *bottom* forests, been so imminent. We were two days in descending from Chillicothe to Portsmouth: the night was spent on shore at Piketon.

At Portsmouth I performed divine service and preached; but regret to state that the inclemency of the weather, and the fall of deep snow made it difficult for the usual congregation to attend. This parish is destitute of a Clergyman: and yet the rapidly growing country, the town being situated at the outlet of the Erie Canal connecting the waters of the St. Lawrence with those of the Gulf of Mexico, renders the situation very important—Were a faithful minister of our church fixed here where his services are so much wanted, and where the Episcopalians yet remaining would receive and treat him with so much kindness, his success in the salvation of souls would, to all human view, be great, and his situation pleasant. But alas! such is the demand for clergymen in our Communion as almost to preclude the pleasing hope of such an happy event. All-Saints' Parish at Portsmouth, like many of our little churches formed under better hopes, unless something is immediately done for its relief, must be as if it had never been. From Portsmouth I passed in a steamboat to Cincinnati. Here I officiated frequently, and confirmed in the Parish of Christ Church 10 persons, and in St. Paul's 35. The Vestry of the former church had, much to their praise, enlarged their church: but I am sorry to state they did not see fit to request its consecration: a solemn service so evidently tending to pious effects, ought not to be laid aside but for reasons of necessity. The Parish of St. Paul's was destitute of a church when I visited them; but I was happy to observe their unanimity and zeal, which, since my visit I hear has led to good results as undoubtedly will be stated in the Parish Report of its Rector, the Rev. S. Johnston. It is with great pleasure I add, that the ladies of this parish maintain a beneficiary at Kenyon College.

From Cincinnati I proceeded up the River Ohio, to Wheeling, and thence over the mountains to Washington City. Here and in the delightful places in the vicinity I spent the winter, preaching and breaking bread almost every Lord's day. My home was at the house of my dear relative, the Hon. Judge Cranch, of Washington. In these duties, and in this society, I enjoyed great pleasure, in some degree counterbalancing the ill success which attended the chief object which brought me to Congress, viz. the renewal of our petition for a grant of land, to enable us to erect the wings of our College. Our able, constant and most affectionate friend, Judge Ruggles, member of the Senate from this State, and Col. Kane, from Illinois, again brought forward the bill which they had so successfully advocated before, in that body of our National Legislature. But, by reason of a most unfortunate motion to amend, made by one other member of the Senate from this State, the bill went back to the Committee who had agreed to report in its favor. The delay thus necessarily occasioned, threw the bill back in the order of advancement till that stormy time in the Councils of our National Legislature had arrived, when the voice of few questions unconnected with the politics of the day could be heard. I saw the fate, and heard the last sighs of our expiring cause, with inexpressible anguish, and submissively retired from Congress to visit it no more.

The business of our Seminary called me to Philadelphia, from which most hospitable and munificent city, as your agent I received, as heretofore, many instances of kindness. Having, before I left Washington, obtained liberty to run a daily mail between our College and Mount Vernon, I applied for advice and assistance to that worthy and patriotic gentleman, Mr. Reesides, to whom the nation is indebted for so many of her stage-coach facilities and comforts. In this application, I am most happy to report to you, I was successful: that worthy person presented to the College and for the above purpose a coach and harness in good repair. For this act of munificence, from which the many conveniences of a daily mail to our overflowing College, and a constant intercourse between us and the town of Mount Vernon, I tender him, in your name, the most grateful acknowledgments.

Mr. Reesides added to his kindness of giving us the favor of sending the coach by water, free of expense, to Baltimore, where I purchased with money sent as a present to my dear wife from Thomas Bates, Esq. of Old England, a pair of horses to convey me to Ohio. These are now in constant use for the College benefit. Mr. Bates' gift was £100 Sterling and has been accounted for to the Trustees.

In journeying home I found my progress was not sufficiently speedy to enable me to fulfil some appointments which I had

made by letter a few weeks before, to perform official duty at Steubenville and other places in Ohio. The speed of the stage-coach, I found by calculation, would not allow this. Accordingly, at Cumberland, Md. I left my private conveyance to follow on leisurely, and took my seat in the public coach. This was in the commencement of a very dark night—the carriage was full of passengers. A dreadful storm commenced.—Some accidents befel us so that we were obliged to descend from the coach in the rain. The night came on darker. The deficiencies were supplied. We again ascended the coach: the storm and darkness increased—the coachman was bewildered and directed his eye to a light at right angles with the road, and supposed it to be the object to which he should steer his course. Being on a precipice of several feet, the horses went down, and in an instant the coach was crushed to atoms. I will not speak of the injuries which I received nor of the sufferings which followed, any farther than to express my gratitude for the many instances of kindness I received, during the long and tedious days and nights of distress that followed that dreadful accident—an accident, the painful consequences of which will probably never leave me but with death. Never shall I forget the blessings of being in a Christian neighborhood when afflicted, helpless and alone—Never shall I cease to pour forth my thanksgivings for the blessings I received while an invalid in *Cumberland*, and to pray our Heavenly Father to remember, when He maketh up his jewels, those, who with such disinterested Christian affection, ministered to my distresses there.

My journey home being premature, was beyond expression painful: but God in mercy enabled me to bear it. But when at home, whether sick or well—whether in pain or at ease, it was all the same. Surrounded with care as if wrapped in a garment, all the mental and physical powers of the human frame are called into action. Pain and fatigue, hunger and thirst are forgotten under the pressure of care for the success of the one great object we have in view, the benefiting of our country by bringing learning within the reach of others beside the rich.

As soon as I was enabled to ride so far, I visited the parishes of St. Peter's Church, Delaware, and Grace Church, Berkshire. In the former I preached and administered the rite of confirmation to — persons. In the latter I confirmed — persons. Happy am I to witness the growing state of these two interesting parishes. Under the superintending care of the Rev. Mr. Stem, blessed by Divine Providence, I have little doubt of their future increase in number and godliness. Other parishes I should have visited, but was prevented by care and bodily weakness.

At our last Convention, the result of the Mission of the Rev.

G. M. West to England, to obtain funds to assist us in our arduous undertaking, was so little known, that I was precluded the pleasure of making any communications on the subject: I am now enabled to speak more definitely. It is a matter which, I will grant, belongs more properly to the Trustees of our Institution: but inasmuch as there have appeared in our public prints, extracts, purporting to be taken from an address delivered, or intended to have been delivered to you, Gentlemen of this Body, I cannot but think I am in the line of my duty, when I am bringing the whole subject before you, that by a careful investigation of facts by committee or otherwise, the public mind now, in my opinion erroneously impressed, may be satisfied and set at ease by the truth.

It is stated in the prints above alluded to, that since Mr. West's mission to Europe, there has been sent to the Ohio Authorities of Kenyon College, a great deal of money; and that there are outstanding debts free of expense, in the hands of the English Trustees, a great deal more. The sums vary in different prints, but all agree they are great: And this is done as if it were all new matter;—a statement of monies sent from Europe and received by me, never before published nor accounted for. By this mode of bringing the subject into view, clothed as the statement is, in language purporting to be spoken to the Ohio Convention in the year of our Lord 1830, the public mind is led astray, and an erroneous judgment is formed, not only injurious, but fatal it is feared, to the interests of our College.

From the plain statement of facts which have taken place in relation to money concerns since the Rev. Mr. West went to England, if I recollect right, is this:—

I received from Lord Kenyon, to be considered as a legacy of his daughter, the late Hon. Margaret Langham, £500; also in a draft from Thomas Bates, Esq. £100; also from G. W. Marriot, Esq. of London, as the avails of Mr. West's collection, £400; making in all £1000.

Now be it remembered that Mr. West was in England and Ireland, as solicitor for the Ohio cause, above three years, and in that period his mission was blessed to the amount of £400, which sum was accounted for by me to the convention of this diocese, a year ago:—also, bear in mind that the noble gift of Lord Kenyon's daughter of £500 was announced in the public papers throughout the United States, and accounted for by me to the Trustees of this College, now, a year ago; and that the gift of £100 by Mr. Bates, passed the rounds wherever a newspaper is read throughout our extended country; and, last of all, remember that these are the self-same sums which, as if they had been new gifts, have raised the hopes and excited the wonder of the

people of our land as if some new light had burst upon their view: be all this remembered, and who will feel unmoved by surprize?

Had Mr. West stated these sums in his own way, and in the order for the American public, and according to the time and the names of persons who contributed, as the same long since came before the public eye of the good people of the United States, no man would have thought of republishing them; the printers would have waited for some new matter before endeavoring to awake anew the public gratitude.

It is somewhere mentioned, I think in the address of Mr. West, purporting to be spoken, or which was intended to be spoken, before the Ohio Convention published first in England and then sent to this country and extracts given from it "after a personal interview with Mr. West"—it is stated in that address, there was sent from England "in actual British money," £1100 free of expense.

I have as above accounted for £1000 of this sum, viz: in the legacy of Lord Kenyon's daughter, £500; Mr. Bates' draft of £100; and Mr. West's collections of £400. But where is the remaining hundred pounds? In reconciling this statement with those made in the above instrument, there are but two ways conceivable by me. The one is, that I must have made the mistake and drawn for more than I now recollect (in which case I stand ready to be corrected and duly to account for the same): or, it must allude to a circumstantial fact which I never before have formally reported, and perhaps never should have made known but for reasons of so imperious a necessity.

There were two subscriptions when I was in England: the one for the Ohio fund, the other for the New-York and Connecticut Institutions. Such was the harmony with which these collections proceeded after Bishop Hobart had withdrawn his opposition to the others, that the same Trustees held the purse-strings of all, and it came to pass in the course of sending monies by those who collected charities for these objects respectively, there was (so it was stated to me) a mistake made; one hundred pounds actually contributed to Bishop Hobart, was put into the treasury of Bishop Chase. When this came to light, an immediate correction of the error was required. But instead of sending to Bishop Chase to refund it (for in the mean time the avails of the subscription had been sent to the Trustees in America) the friends of the Ohio cause most generously raised the money themselves and paid it over to the New-York treasury. Thus was the Ohio Fund virtually the recipient of £100, which otherwise we should have been called on to pay. to rectify the aforesaid mistake. If this were the hundred pounds alluded to, which I am inclined to

believe from its having formed lately an item in the enumeration of favors received from that generous people, then are all things right. In justice to our benefactors I should have made this publicly known before: my apology is, that the names of my benefactors were not given me. Yet had I published this circumstance, the accounts of the College as they now stand would not have been altered. For this £100 formed a part of the monies which were sent with the first donations by the English Trustees to the Hon. Henry Clay and others appointed to receive it in this country, and with which our lands were purchased. But what this has to do with a statement of monies collected by the Rev. Mr. West, in England and Ireland for Ohio, I cannot tell.

There is another matter in the address of the Rev. Mr. West purporting to have been delivered to this venerable Body, published in England, and to considerable extent circulated in this country. That matter is said to be contained in the following words:—On the first page, alluding to his leaving me when going to England and when speaking to me personally, he says, "Those "circumstances connected with that *valedictory moment* which "you, Rt. Rev. Sir, fully understand, but which *I may not more* "*particularly explain.*" &c.

To what these words alluded, except that we prayed together, I did not understand when first I read this address, as it came from the English press: and the same ignorance of his meaning would have continued through life, had not this gentleman, on his return to Gambier a few weeks ago, condescended to tell me what he meant. He said he expected I would use my influence to make him Bishop of the Church in Ohio. When asked on what word or deed of mine was founded such an expectation, he referred me to the time when I prayed with him and gave him the Episcopal blessing at parting. I told him that this was the first time a thought of the kind ever entered my mind;—that the right of electing a Bishop being vested in the Convention of the Diocese, any interference on my part, either directly or indirectly, with that right, would be an offence unpardonable, and any expectation which he might have formed to that effect, would be sure to defeat itself. I must therefore have been an enemy to myself as well as to him by harboring such a thought. Great must have been his mistake of my meaning in any expression I might have used in "*that valedictory moment.*"

Mr. West then desired to be continued in his office abroad as solicitor for donations to the College. The propriety of such continuation he founded on the acquaintances he had formed and the facilities he had opened for success.—His exhibition of this part of the subject was able and enticing: but the developement of the motives, which, by his own acknowledgment, had hitherto

guided him in advocating our cause, inclined me to forbear re-appointing him. Soon after this he requested me to pay out of the £400 he had collected for the College, in Europe, his expenses to and from England, amounting to about £70. Being out of funds, except what I had promised to others, I could not comply with this request; of the equity of which I could not judge, having received no statements of what he had received from the Trustees in England, nor any other communication from them, either by Mr. West or through any other channel. I expressed to Mr. West my grateful acknowledgments for his services, but would wait till I should have heard from the Trustees in England, before making him any payment from the money they had sent me. This determination gave me pain, but its correctness seems to be strengthened by the fact that his drafts on Mr. Marriott of late have been sufficient to cover the expenses alluded to. The letter of that worthy gentleman contains the following:—

"If the outstanding subscriptions do not equal his [Mr. West's] "last draft on me (for £100, to which £15 has been added as a "rider,) I must beg to be indemnified from the first £100 of Mr. "Bates' annual bounty." These words are under date of June 10th, 1830. The same letter has also this expression, "Mr. "West will have reached you, I trust, before this does, &c."

Mr. West left me for New-York, whence I received a blank draft for me to sign, on Mr. Marriott, requesting him to pay if in first funds, if not, in any to be hereafter paid in, £33. Putting these two last expressions together, it seems clear that there are no outstanding debts, which are not already absorbed, but the subscription of the good Mr. Bates, and even *his* annual bounty is forestalled.

Besides this, I have been drawn on by Mr. West through Mr. Taylor of New-York, who it seems, gave him the money for which he drew on me under date of August 18, 1830, for 109 dollars and 22 cents. I make no comment on these facts, they speak for themselves.

One thing however is true—My situation at present is widely different from that which it is thought to be by most of our friends, and the public in general. Instead of that abundance of means, which the publications alluded to, would fain persuade the world we possess, to bring our improvements to perfection, the pecuniary resources of the College were never more straitened. Encouraged, (and who, knowing the character of the English and Irish for benevolence, would not be encouraged) by the prospects held out by publications of the frequent and overflowing contributions both of a public and private nature in those countries, I went on with our plans of extended usefulness, as

stated in this address. But where have I found means to bear up under the expense necessarily incurred? Where but from having recourse to loans from private friends? Had these been denied me at this juncture, where now would be the heart-sick person who addresses you? God's holy name be blessed and praised, that he has been allowed to live and make this true statement of our affairs. It may be that the fountain of public benevolence, now closed upon us, may yet be opened and pour forth its genial streams to make glad the parched fields of our Zion. Who can tell but God may bring good out of evil as He always hath done, and cause our drooping hearts yet to sing for joy.

P. CHASE.

The following rules of order were, on motion, read and adopted as the rules of this Convention:—

ARTICLE 1. The business of every day shall be introduced with prayer.

ART. 2. The minntes of the Journal of the preceding day, shall be read every morning after divine service.

ART. 3. When the President takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.

ART. 4. No member shall absent himself from the service of the house, unless he have leave, or be unable to attend.

ART. 5. When any member is about to speak in debate, or deliver any matter to the House, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself strictly to the point in debate.

ART. 6. No member shall speak more than twice in the same debate, without leave of the House.

Art. 7. A question being once determined, shall stand at the judgment of the House, and shall not be again drawn into debate, unless it should be on motion for reconsideration: which motion can only be made by a member voting in the majority, on the question proposed to be reconsidered.

ART. 8. When the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the house, or read any book.

ART. 9. Every member who shall be in the house, when any question is put, shall, on a division, be counted, when he is not particularly interested in the decision.

ART. 10. No motion shall be considered as before the House, unless it be seconded, and reduced to writing when required.

ART. 11. When any question is before the House, it shall be determined on before any thing new is introduced, except the question for adjournment, postponement, or amendment.

ART. 12. The question, on motion for adjournment, shall be taken before any other, and without debate.

ART. 13. When the House is to rise, every member shall keep his seat, until the President leave the chair.

The Convention then went into the election of Secretary, and Rev. WILLIAM SPARROW was chosen.

The Clergy were called upon for their Parochial Reports, and the following were accordingly presented and read:—

Christ Church, Cincinnati.

Communicants 50; Funerals 12; Confirmed 10; Marriages 5; Baptisms 6. This congregation, by the Divine blessing, is steadily advancing in numbers and in the knowledge of "the truth as it is in Jesus." The weekly prayer meeting, conducted by the Pastor, is well attended, and especially those which precede the Lord's Supper. It is added with great pleasure, that some of the gentlemen have a meeting weekly, by themselves, for devotional purposes.

Many appear seriously impressed, and the walk of those who profess to be on the Lord's side, is in general, such as becometh the gospel. As a matter of course among such people, the Bible, Tract, Sunday School and Temperance cause has firm friends and supporters.

Since the last *published* report of the state of this congregation, they have greatly enlarged and otherwise improved their Church edifice. B. P. AYDELOTT.

St. Paul's Church, Chillicothe.

The Rev. Mr. BAUSMAN reports to the Bishop, That in order to aid the funds of the Missionary Society of the Protestant Episcopal Church in the Diocese of Ohio, as well as to promote and increase a missionary spirit in his congregation, he succeeded in organizing, in January last, a Missionary Association. Although the amount collected for the first of these objects, is but small, yet it will be presented to the Parent Society at its approaching anniversary, as an earnest of something better for the future. To effect the second object contemplated, missionary intelligence of an interesting character, has been communicated at monthly meetings. In connexion with the association, there is a Ladies' Sewing Society, which promises to be useful, and is now mentioned with the sole view of recommending in the most earnest and respectful manner to the members of the Church in the dif-

ferent parishes, the propriety and expediency of forming similar associations and societies.

The last report of the Sunday School attached to this Church states, that the improvement of the children has been progressive; that they manifest great interest in their lessons, and that their conduct is uniformly serious and orderly.

Since the last Convention two only have been added to the communion—and an old member of the Church has recently been removed from time into awful eternity.

At Circleville Mr. B. has officiated 17 times. The congregations generally have been large and attentive. The number of Communicants is 7—Baptisms 2.

At Portsmouth also, he has preached 3 times and Baptized 6 Children.

REV. C. W. FITCH REPORTS TO THE BISHOP,

That during the year, his time has been principally occupied in his professional duties in Kenyon College, but during the time, he has preached 35 times, baptized 1 infant, and attended 3 funerals. Although several persons have united themselves with the Church connected with the College, he cannot persuade himself that it has been owing to his public efforts.

Humbly submitted. C. W. FITCH.

Parish of St. Peter's Church, Ashtabula, August 26th, 1830.

To the Rt. Rev. PHILANDER CHASE, Bp. of the Diocese of Ohio—

Being prevented by the state of my family, from attending the ensuing Convention of this Diocese, I beg leave to report by letter the state of this parish.

Since my last report, August 31, 1829, I have been constantly employed in this parish, with the exception of one Sunday and some occasional week days. My notitiæ parochiales furnish the following exhibit:—

Baptized Adults 110; Communicants last year 68, added 7—75; Baptisms, Adults 1, Infants 6—7; Marriages 3; Deaths, Adults 2, Children 2—4. Which is respectfully submitted.

JOHN HALL, Minister,
St. Peter's, Ashtabula.

P. S. The state of St. Michael's, Unionville, and Christ Church, Windsor, so far as known by me, the same as last year.

J. H.

St. Pauls Church, Cincinnati.

REV. S. JOHNSTON, RECTOR.

Since my last report to the Bishop, the people whom I serve continued to worship in an academy till last May, when an edi-

fice previously occupied by a Presbyterian congregation, was purchased, altered, painted and fitted up for the more decent solemnities of divine service. It is neat and commodious, and there has been an evident increase of numbers since we assembled in it. Though having hitherto suffered much inconvenience, the congregation has been signally preserved, and are in peace, unity and prosperity. The value of Episcopal visitations cannot be too highly appreciated. The salutary effects of the last visit were visible in the people generally, but more especially in the younger members. We hope, Rt. Rev. Sir, when you shall come among us again, that there may several come forward in the strength of the Lord to his sacred ordinances.

Our Sunday School is in a flourishing condition. The teachers have afforded abundant proof of zeal and energy in their assiduous exertions to promote its welfare. The Rector has, as often as practicable, attended the school in person, and taken an active part in its exercises. The pupils have frequently had biblical questions given them to answer on the succeeding Sunday, which has in several instances been the means of inducing parents, who had previously been negligent of the Bible, to bestow more attention on its sacred contents. Children have also been required from time to time, to give an account of the sermons heard, which has inured them to closer habits of attention in listening to the word of life. Explanations of the church service have served to engross some considerable part of the time in the school, which has been of material advantage. Classes for adult females, for young ladies, and for young men have been arranged, and recited to advantage in the sacred Scriptures. A Liturgy class also for young ladies has been found of much utility in making known the excellence of our service, and the solemn responsibility of all who join in it, to worship in spirit and in truth.

During the week, throughout the year, the Rector has had divine service in the evening, and occasionally lectured on the chapters previously assigned for the Adult Bible Class. He has also lectured in the church on the Friday previously to administering the Lord's Supper. Nor need he say that it has afforded him much pious joy to open the sanctuary on the principal festivals and fasts, as also on every Friday during lent, and each day in passion week.

Some females have cheerfully manifested their liberality in supporting a youth at Kenyon College, designed for the sacred ministry. Cannot other congregations do likewise? that so the means which God has placed in our power be made subservient to his own glory in supplying the waste places of Zion with Pastors after his own heart. In closing his remarks relating to his

own congregation, the Rector trusts they have been faithfully instructed in the things relating to their everlasting peace, and that they are not insensible of their accountability. He confidently hopes that in God's good time some will come forward to adorn the doctrine of God our Saviour. Welcome will that period be to our Zion when her laymen distinguished for talents, influence and weight of character shall lend their energies and untiring efforts in the cause of our holy religion.

Parish Records of St. Paul's Church:—Families, 90; Marriages 8; Baptisms, Adults 6, Infants 28—33; Communicants, last year 67, removed 8, died 1, added 15—73; Funerals 14; Catechumens 50; Sunday School Scholars on record 92.

Since my last report, I have visited the following places and preached, viz. Lebanon, Xenia, (Springfield, Clark Co.) Troy, (Springfield, Hamilton Co.) Hamilton, Butler Co. twice, and baptized one child, Piqua and preached five times, baptized one adult and three children.

August 23, 1830.

Rt. Rev. and Dear Sir,—I had hoped to visit Gambier during the period of your next convention, but find that circumstances must oblige me to proceed immediately to Europe, whence I shall probably return in the early part of next spring. The following is a brief account of my clerical services.

I have performed divine service upwards of 167 times in the Diocese of Ohio, and nine times in other parts of America, since the 15th of September, 1829, the day of my arrival at Kenyon College. I exchanged places with the Rev. Mr. Sanford on Sabbath days twice, in order that the Lord's Supper might be administered at Cleaveland. On the last Sunday in April, we opened a Sabbath School in the above village—the number of scholars about thirty.

During the course of my labors I have been much pleased at discovering in many places a general desire for religious instruction, and a growing preference for our liturgy, mode of worship, &c., and feel convinced that a number of churches might be speedily organized, even within the confines of the Western Reserve, through the instrumentality of two or three zealous missionaries.

On the 7th of February last, I held service in Hudson. A numerous congregation assembled, many of them from distant parts of the county; and several who had come from Stow, a neighboring town, returned home determining to try what success a regular system of lay-reading on Sabbaths, might meet with there. Heaven vouchsafed to bless their attempt with an issue beyond their most sanguine expectations: their meetings, numerously attended at first, became more and more crowded, and

when I last visited Portage county, Sunday, May 30*th*, we commenced the organization of an Episcopal Church there, and of another at Hudson. In several places I have found persons able and willing to support a minister, if a minister could be obtained. And almost every where, Rt. Rev. Sir, I meet with those who are anxiously desirous of a visit from you.

I remain, Rt. Rev. Sir, Your's, &c.

W. N. LYSTER.

REV. JAMES MCELROY REPORTS,

That since his ordination in October last, he has preached 33 times in Kenyon College, 3 times in Mount Vernon, once in Brooklyn Cleaveland, 4 times in Cleaveland, once in Chagrin and once in Ashtabula. It is humbling to him to state, that he has seen no proofs of his being made a savour of life unto life to any, yet he would hope that the seed sown by him, *has not* been sown in vain.

St. Paul's Church, Steubenville.

Rev. Mr. MORSE reports to the Bishop as follows:—*Families* 40; Communicants, (removed 3, died 5, added 4,) 56; Baptisms, Infants 13; Marriages 2; Funerals 8; Sunday Scholars 85.

The general condition of this parish remains the same as at the period of last report. Lay reading is still continued, although under considerable discouragement from want of more suitable attendance of the congregation at such occasions of worship.

St. James' Church, Cross-creek.

Families 60; Communicants, (removed 8, died 3, added 3,) 107; Baptisms, Infants 4; Marriages 2; Funerals 3; Catechumens 45.

In this parish a small Temperance Association has been formed, and endeavors are made to supply the want of a Sunday School by religious instruction of the children during intermissions. Remarks similar to the above apply here also to lay-reading.

In addition to stated services in the above named Church, Mr. M. has conducted divine service and preached in other places forty-eight times; administered the Holy Communion twice; Baptized fifteen Children and six Adults; solemnized four Marriages and attended five Funerals.—The principal part of these services being performed in Brooke co. Va.

The aid of a Missionary is much needed among our scattered members and declining flocks in the eastern part of the Diocese; and greatly is it to be feared that, if such help be much longer delayed, it will come *too late*.

REV. WILLIAM PRESTON REPORTS TO THE CONVENTION,

That in Worthington the number of Communicants added since the last Convention is 9—present number 48; Infant Baptisms 12; Married 2; Died 4.

The outward prospects of this Church remain with but little variation the same as at the last Convention. The Church is nearly completed.

Columbus—Communicants added 3—present number 18; Adult Baptisms 4; Infant Baptisms 3; Died 2. The prospects of the society generally, encouraging. There is a large and flourishing Sabbath School. A subscription also, for the purpose of building a Church, has been circulated and a sum nearly sufficient to accomplish the object subscribed.

REV. ALVA SANFORD REPORTS TO THE BISHOP,

That no material alteration has taken place in the situation and prospect of parishes where he has officiated since the last Convention.

St. Paul's Church, Medina.

Families about 36; Communicants 26, added 2—28; Baptisms, Children 9; Marriage 1; Funeral 1.

St. Stephen's Church, Grafton.

Families 16; Communicants 17; Baptisms, Infants 5.

St. Mark's Church, Columbia.

Families 4; Communicants 8; Baptisms 3; Funeral 1.

Besides officiating in the above places, he has officiated occasionally in Liverpool and Strongsville; in the latter place a parish has been organized, but he does not possess the means of stating the number of families belonging to the congregation. Baptisms in Strongsville, 1. A. SANFORD.

REV. WILLIAM SPARROW REPORTS TO THE BISHOP,

That since his return to the Diocese at the close of last November, he has performed divine service and preached fourteen times in Gambier; twice in Columbus, three times in Delaware, four times in Chillicothe, and five times in Mount Vernon. He has also administered the Holy Communion three times and the rite of Baptism to two Infants, and attended two Funerals.

THE REV. NATHAN STEM REPORTS,

That he has officiated as usual in the parishes of St. Peter's Church, Delaware, and Grace Church, Berkshire; and that he has reason to feel encouraged at the measure of success, which, under God, has attended his ministerial labors during the past year. Twenty-three persons have become pious and attached

themselves to the Church, which, deducting removals and deaths, leaves the present number of communicants in the two parishes as follows:—Delaware 46.—Berkshire 22.

Since the last Convention Mr. S. has attended and delivered addresses at ten funerals—solemnized three marriages, and baptized seven children and one adult. In addition to his regular performances, he has frequently held divine service in Radnor and Sunbury and several other places in the vicinity of his parishes; and he has also recently, by being absent from his churches one Sunday, made a missionary excursion of two hundred and fifty miles through the north-west part of the diocese, in which he visited and preached in most of the principal towns in that section of the State.

The Sunday School Societies, and the Tract Societies, reported at a former Convention as connected with the above named parishes, are still in operation, and in their silent and unobtrusive way accomplishing much good. Mr. S. would also mention, while speaking of his parishes, that the hills and valleys in the vicinity of Delaware have recently, for the first time, been saluted with the delightful sound of a "church-going bell," which has been purchased for the tower of St. Peter's Church, and proves to be a very great convenience to the Sunday School, and also to the congregation in general. The brick edifice in Berkshire is not yet completed; it has however been occupied by the congregation during the last summer: the exterior of the building will be finished in the course of a few weeks; but as the funds of the little congregation are nearly exhausted, the balance of the work will probably remain unfinished until next summer.

In conclusion Mr. S. is happy to state also, that his parishes have, a short time since, been favored with a visit from the Bishop, which was highly gratifying and very acceptable. During his stay twenty-two persons received the apostolic rite of confirmation.

Rev. M. T. C. Wing reports to the Bishop,

That he took charge of St. James' Parish, Boardman, about the last of November, 1829, and has continued to officiate in that parish two-thirds of the time since. He has also officiated one-fourth of the time in the infant parish of St. John's, Vienna, three Sundays in Youngstown and two in Windsor. Although he has witnessed very little which he can consider as the fruit of his labors, he rejoices that there has been with many an apparently growing interest on the subject of religion, and that eleven persons in St. James' parish, since his connection with it have been led to profess faith in Christ (as he would hope) understandingly and sincerely. The Apostle's injunction "*to do good*

and to communicate forget not," appears to have been duly remembered by the members of this Church, and a very praiseworthy zeal has been manifested in the institution and management of Sunday Schools: May it "increase more and more," and may those who have labored in this good work, receive again *the bread thus cast upon the waters* NOT *after many days*, but *speedily*, in abundant measures of grace to themselves and their children.

The number of families in St. James' Parish, Boardman, is 24; Communicants 38, added 11; Baptisms, Adults 1, Infants 11—12; Marriages 3; Funerals 3. There are three Sunday Schools within the parish containing about 190 scholars, and upwards of thirty dollars have been contributed for the purchase of Sunday School Libraries.

The Parish of St. John's, Vienna, was organized about a year since. The number of families is 8; Communicants 5.

In Christ Church, Windsor, Mr. Wing has preached two Sundays and baptized one child. Since his last visit he rejoices to hear that exertions are making to erect a Church, with flattering prospects of success. There is a Sunday School in this parish. The number of families and Communicants remain the same as before reported. M. T. C. WING.

On motion, *Resolved*, That a Committee of two be appointed to examine the accounts of the Treasurer of the Convention.—Rev. Mr. Morse and Mr. Chatfield were appointed to discharge that duty.

On motion, the Convention went into the election of officers for the ensuing year:

Whereupon; Rev. Messrs. Bausman, Preston and Sparrow and Messrs. Nye, Prince and Clements, were elected the Standing Committee.

Rev. Messrs. Morse, Aydelott, Stem and Sparrow, and Messrs. Wells, Bailhache, Barber and Little, were elected to represent this Diocese in the General Convention.

Rev. William Sparrow was elected Treasurer of the Convention.

On motion, *Resolved*, That a Select Committee of five be appointed to take into consideration such parts of the Bishop's Address as relate to the Rev. G. M. West; and that said Committee meet at two o'clock, that the Rev. Mr. West be requested to appear before them for a hearing; and that said Committee report to this Convention at four o'clock. Rev. Messrs. Morse and Aydelott and Messrs. Wells, Benedict and Bailhache were appointed.

The Committee on the Treasurer's Accounts reported them correct.

On motion, Convention adjourned to meet at 4 o'clock,

September 9, 4 *o'clock.*

Convention met agreeably to adjournment.

The Committee on that portion of the Bishop's Address relating to the Rev. Mr. West, reported in part and begged leave to sit again, which was granted.

On motion, *Resolved*, That this Convention cordially approve of the formation and objects of the Missionary Society of the Associated Brethren of Kenyon College, and that the same be recommended to the patronage of this Diocese.

Convention adjourned to meet to-morrow at 9 o'clock.

September 10, 9 *o'clock, A. M.*

Convention met agreeably to adjournment.

The Committee on the business relating to the Rev. Mr. West, handed in the following report, which was unanimously agreed to:—

That there appeared to them to be two points in the aforesaid document, demanding their attention. First, the pecuniary collections in England; and secondly, that which relates to the Episcopal succession in this Diocese.

1st. In respect to the first point, there seems, after the most careful examination which your Committee could give to the subject, a mistake with regard to £100, of which error, the explanation suggested in the Bishop's Address is, perhaps, the true one. It is at least perfectly satisfactory to the minds of the Committee.

In the absence of all documentary evidence on the subject of the collections made in England by Mr. West, your Committee are not able to state with precision, the actual amount obtained by him in that country. From the solemn declarations of Mr. West, however, corroborated in some degree by the testimony of Lord Kenyon, and Mr. Marriott, we have reason to believe that none of the funds passed through Mr. West's hands. It may farther be stated, that Mr. West explicitly declared, that he had no agency whatever, in the publications made in the newspapers on the subject of his collections, except only in that originally inserted in the Philadelphia Recorder; and that he expressed his regret at the unfavorable effects which the exaggerated statements alluded to are calculated to produce.

2nd. With regard to the second point—the succession to the Episcopal Chair of this Diocese—your Committee have no doubt but that an entirely erroneous impression existed in the mind of Mr. West. No sufficient evidence has been submitted to the Committee, that the Rt. Rev. Bishop ever held out to Mr. West, the hope of succeeding him in his Episcopal office. And your Committee are pained to add, that, between the defence publicly delivered before the Committee by Mr. West, and his answers to them in private upon this point, there was a manifest inconsistency. Your Committee understood Mr. West to say, on the first occasion, partly from a written declaration, and partly extemporaneously, that the Bishop had privately invested him with the spiritual character of a Bishop, or at least that he solemnly promised to leave on record, in case of his [the Bishop's] decease, a recommendation of him [Mr. West] as his successor. Afterward, when Mr. West was asked by the Committee, "will you give your written statement concerning the Episcopacy to the Committee?" He declined a compliance, after repeated and earnest solicitations. And when the inquiry was made of him by the Committee, "how could you suppose that Bishop Chase intended to exert his influence to make you his successor?" Mr. West replied, "My *impression* is, that the Bishop said he would recommend me." Your Committee doubt not that such an impression existed on the mind of Mr. West; but it appears to them that there is material difference between the *positive assertion* that Bishop Chase had invested him with the spiritual character of a Bishop, or would leave on record a recommendation of him to the Episcopal office, and the above reply, "My *impression* is, the Bishop said he would recommend me."

All which is respectfully submitted.

B. P. AYDELOTT.
INTREPID MORSE.
BEZALEEL WELLS.
PLATT BENEDICT.
JOHN BAILHACHE.

Resolved, That this Convention cordially approve the effort now making by the American Sunday School Union, to establish a Sunday School, within two years, in every part of the Western country where it is practicable, and wish them God speed, in the name of the Lord.

Resolved also, That the Bishop be requested to seek from among the clergy or laity, such persons as he may think suitable for the office, and recommend them to be employed as agents, for the establishment of Sunday Schools in the Mississippi Valley.

Resolved, That this Convention, cordially approving the de-

jects of the American Temperance Society, do recommend the formation of Auxiliary Societies in the several parishes of this Diocese.

Resolved, That four hundred copies of the Journal of this Convention be printed under the direction of the Secretary.

Resolved, That the Constitution and Canons of the Church, a Form of Certificate of the Election of Delegates, and a Form for Organizing Parishes, be appended to this Journal.

Resolved, That this Convention do approve of the publication of the Gambier Observer, and that it be earnestly recommended to the patronage of the members of the Church in this Diocese.

Adjourned *sine die*.

PHILANDER CHASE,
Bishop of the Protestant Episcopal Church in the Diocese of Ohio, and Pres't. of the Convention.

Attest,
WILLIAM SPARROW, *Sec'y.*

APPENDIX.

(NO. I.)

Much misrepresentation having circulated in the Diocese respecting the result of the late trial of the Rev. *C. P. Bronson*, I think it my duty to publish in this way a copy of my letter to that gentleman, as follows:—

"*Gambier*, 15*th Sept. A. D.* 1830.

To the Rev. C. P. Bronson.

Sir—It becomes my painful duty to announce to you the decision of the Ecclesiastical Court, appointed according to our Canons, with your consent, to try your case touching certain charges brought against you for immoral conduct, viz.

1st Charge.—*Unjustly withholding and appropriating to your own use, monies collected to build churches in Ohio.*

2d Charge.—*Falsehood.*

On these your judges report the following words:—

"*The first charge we declare, after the most careful inquiry "and solemn consideration, established.*"

The specifications are in your conduct towards St. Stephen's Church, Grafton, and St. Paul's Church, Norwalk.

The Second charge they pronounce "*established in repeated instances*"—And in conclusion they say and declare "in the fear "of God, that the above named Rev. Cotesworth P. Bronson "ought, in our judgment, to be suspended from the exercise of "the functions of the Christian Ministry."

"B. P. AYDELOTT,
(Signed) "M. T. C. WING,
"NATHAN STEM."

Together with the above result of their investigation, your judges communicated to me the *minutes of your trial* containing an exhibit of evidence and specifications; and I am constrained to add, that after a careful examination of the case and its evidences laid before me, that I see no reason to differ from them in opinion, and therefore am in duty bound to pronounce, though with a pang of sorrowful regret which I cannot describe, that you are henceforth suspended from the exercise of the functions of the Christian Ministry. And may God give you a due sense of your sin, and work in you true repentance to the salvation of your soul, for Jesus Christ's sake. *Amen!*"

PHR. CHASE, Bp. of the P. E.
Church in the Diocese of Ohio.

(NO. II.)

CONSTITUTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN

THE DIOCESE OF OHIO.

ARTICLE I.

The Convention shall consist of the Bishop, Presbyters, and Deacons, and Lay Delegates of the Diocese of Ohio, in communion with the Protestant Episcopal Church in the United States of America. If there be no Bishop, for the time being, the oldest Presbyter present, shall cause the Convention to be opened with prayers, and preside himself in the same.

ARTICLE II.

The Presbyters and Deacons of this Church, in order to be qualified for a seat in the Convention, must show that they have been regularly admitted, or settled, as officiating ministers, in some parish or congregation, in this Diocese, or State, in communion with the Convention; or that they are employed as missionaries, under the direction of the Convention; or that they are the stated professors, or teachers of some College, or incorporated Academy of learning in this state. The Lay Delegates, must show that they have been duly chosen, or appointed by the congregation or vestry of the Church, which they represent.

ARTICLE III.

The Bishop has power to call special Conventions, when, in his opinion, it is necessary for the good of the Church; or when applied to for that purpose, by the Standing Committee; and, in case of a vacancy in the Episcopate, the Standing Committee, on urgent reasons, may call a special Convention.

ARTICLE IV.

There shall be an Annual Convention of the Church in this Diocese, or State, on the first Wednesday of June, of every year, in the town of Worthington; the time and place, however, subject to be altered by the Convention; provided such alteration be on the minutes of the Convention, and due notice thereof given to the several parishes.

ARTICLE V.

At every annual Convention, a Secretary shall be appointed, to record all the proceedings of the Convention; to preserve

their Journals, and hand them to his successor, and give notice to the clergy and parishes of the meeting of the Convention.

ARTICLE VI.

The Standing Committee of this Diocese, shall be chosen in Convention, annually; and shall consist of such equal number of Presbyters and Laymen, as the Convention in session, shall deem sufficient, and hold their offices until their successors are elected. Any three of said Committee, one of whom, at least, shall be a Presbyter, shall be a quorum for transacting business, when convened at the request of the Bishop: at all other meetings of the Committee, a majority of the whole members shall be a quorum to transact business.

ARTICLE VII.

All Officers of the Convention, or Diocese, shall be elected by ballot; and a majority of the whole shall decide. In the choice of a Bishop, the Clergy and Laity shall vote separately; the Clergy individually, and the Laity by congregations; and a concurrence of a majority of each order, shall be necessary to constitute a decision.

ARTICLE VIII.

A proposition to alter this Constitution, shall be inadmissible, unless made in writing, and approved by two-thirds of the Convention. If so made, and so approved, it shall lie over to the next Convention; and, if again approved by the next Convention, by a majority of the two orders, of Clergy and Laity, voting separately, the amendments shall take place, be valid and obligatory.

(NO. III.)

CANONS

FOR THE GOVERNMENT OF THE

PROTESTANT EPISCOPAL CHURCH

IN

THE DIOCESE OF OHIO.

CANON I.

Each officiating, settled Minister in the Diocese, shall keep a book, or register, in which he shall enter every baptism, marriage, and funeral, within his cure: he shall also keep a register of the communicants of his Church, and the number of families within his cure; and his *Notitiæ Parochiales*, embracing these subjects, shall be presented to the Bishop, at the Annual Convention.

CANON II.

It shall be the duty of every Clergyman, to attend all Conventions of this Diocese; and, it shall be the duty of every parish, to send one or two Lay Delegates.

CANON III.

Disorderly and immoral conduct; neglect of duty; disregard to the Constitution and Canons of the Church, or disseminating, or countenancing opinions which are contrary to its doctrines, are offences for which a Clergyman may be brought to trial.

CANON IV.

If a Minister offend, in any one of the respects, specified in the third canon, application in writing, signed by his accuser, or accusers, shall be sent, in the first instance, to the Standing Committee; and if it appear to them, that there is ground for the charge, they shall report thereupon to the Bishop, who shall nominate four Presbyters, (no one of whom shall be a member of the Standing Committee, who joined in the report aforesaid, provided a sufficient number of Presbyters can be had, without such member,) out of whom the party accused may choose three; or if he neglect, or refuse to do this, the Bishop shall appoint three; who shall be constituted a board, for trying the accused person. The Bishop shall appoint the time and place of trial, of both which, at least a month's notice shall be given to the party accused; and should he neglect, or refuse to attend, the trial shall proceed. The Board thus constituted, or a majority of them, shall examine, fully, the charges alleged, and keep a minute and accurate record of the testimony of witnesses, and of every question and proceeding that comes before them. No charge shall be substantiated on a testimony of less than two witnesses. On the examination of any witness, should the accused party require it, an oath, or affirmation, shall be administered by a magistrate. In all questions, a majority of the whole Board, shall be necessary to a decision. The Board having come to a decision, on the charge, or charges, respectively, shall communicate this decision to the Bishop; and, also, in case they have found the accused party guilty, the sentence, which, in their opinion, should be pronounced. A certified copy of the record of their proceedings shall be laid before the Bishop, and his judgment in the case shall be final.

CANON V.

The Clergy shall pay strict regard to the Rubrics of the Church, and shall neither alter nor mutilate the service, otherwise than they are by the Rubrics permitted.

CANON VI.

All Candidates for holy orders, shall be examined on such so

jects as are prescribed by the Canon of the General Convention.

CANON VII.

No Clergyman shall remove from one parish to another, in this Diocese, without the Bishop's consent. But if the Bishop should refuse, and the Clergyman should thereby think himself aggrieved, an appeal may be made to the Convention.

CANON VIII.

All annual meetings, for the choice of Wardens and Vestrymen, shall be opened by prayer; and if there be a Rector, or Clergyman, he shall preside, agreeably to ancient usage. In case of a vacancy, or necessary absence of the Rector, or Clergyman, the Senior Officer present, shall preside.

CANON IX.

Whereas the alms and other devotions of the people, at the holy communion, are committed to the minister at the altar, for presentation, and remain at his disposal—it shall, therefore, be his duty to dispense the same, according to the true interest and meaning of the Churches—it being understood, that the Rector will be assisted in this duty by the Wardens of the parish. And, in case any Minister present alms, and other devotions at the altar, in any vacant parish, he shall commit them to the Wardens of said parish, for their disposal; and the Minister, or, (in case of vacancy) the Wardens, shall render an account of the disposal, at the annual parish meeting.

CANON X.

No person displaced from the ministry, or while suspended from the exercise of the functions of the same—no excommunicated person—nor any one while under a suspension from the privilege of the holy communion, shall take a seat in the Convention of the Protestant Episcopal Church of the Diocese of Ohio, from and after the passage of this Canon.

CANON XI.

Whereas reading Clerks, or Lay readers, are no otherwise recognized by the Church, than as persons permitted, in the absence of ordained Ministers, to read the prayers, lessons of the Holy Scriptures, and approved sermons, in strict conformity to the Rubrics and Canons of the Church; and, whereas, they should be *exemplary* and *godly* persons, and as such, ought to be well known, and approved by the ecclesiastical authority; it is hereby declared, that no person elected or nominated by any congregation or vestry, shall be considered as authorised to perform the duties above named, till he shall have been approved and appointed thereto by the Bishop of the Diocese; or, in case of any vacancy, by the President of the Standing Committee.

CANON XII.

No parish shall be entitled to a representation in Convention, unless its organization shall have been made known to the Bishop, and such organization approved and registered by him, at least three months, before the meeting of the Convention. And no parish shall be entitled to more than *one delegate*, unless such parish shall be duly incorporated, according to the act of the General Assembly of the State of Ohio, for the incorporation of Religious Societies. No person can be elected to this Convention, or to the General Convention from this Diocese, who is not a communicant.

(NO. IV.)

FORM OF ORGANIZING PARISHES

IN THE DIOCESE OF OHIO.

We, whose names are hereunto affixed, deeply impressed with the importance of the Christian Religion, and earnestly wishing to promote its holy influences in the hearts and lives of ourselves, our families and our neighbors, do herehy associate ourselves together under the name, style and title of the Parish of ——— Church in the Township of ———, County of ———, and State of Ohio: and by so doing, do adopt the Constitution and Canons of the Protestant Episcopal Church in the Diocese of Ohio, in communion with the Protestant Episcopal Church in the United States of America.

N. B. After twenty persons shall have signed the above, a meeting of the same may be called on ten days' notice.—Wardens and Vestry being chosen and recorded in a *book*, and a transcript of which being sent to the County Clerk, and by him recorded, there is a corporate body formed, in whose name may be taken a deed of land to the amount of ten acres on which to erect a Church and lay out a burying-ground, and build a parsonage-house.

FORM OF

CERTIFICATE FOR DELEGATES.

I, the Minister—(or in case of a vacancy)—We, the Church Wardens, of ——— Church, ——— Town, County of ———, do certify that A. B. was duly appointed at a regular meeting of the Parish or Church Wardens and Vestrymen of said Church, to represent them in the Diocesan Conventions to be holden during the current year till next Easter.

Date. (Signed)

(NO. V.)

OFFICERS OF THE

LAYER BOOK, SUNDAY SCHOOL AND TRACT SOCIETY OF THE DIOCESE OF OHIO, FOR 1830—31.

Rt. Rev. P. Chase, D. D. *ex officio, President.*

Vice Presidents.

Rev. I. Morse,	B. Wells,
" J. P. Bausman,	J. Bailhache,
" A. Sanford,	W. K. Lamson,
" N. Stem,	A. Nye,
" J. McElroy,	G. Denison,
" C. W. Fitch,	H. Caswall.

Rev. William Sparrow, *Cor. Sec'y.*

C. W. Adams, *Rec. Sec'y.*

A. Guion, *Treasurer.*

Executive Committee.

Rev. Messrs. Sparrow and Fitch, and Messrs. Lamson, Denison, Caswall, Guion and Adams.

Rev. C. W. Fitch, *Depositary.*

OFFICERS OF

"THE PROTESTANT EPISCOPAL MISSIONARY SOCIETY WITHIN AND FOR THE DIOCESE OF OHIO."

Rt. Rev. Philander Chase. D. D. *ex officio, President.*

Rev. Intrepid Morse, *Vice-President.*

Rev. William Sparrow, *Cor. Secretary.*

Rev. M. T. C. Wing, *Recording Secretary.*

Matthew Matthews, *Treasurer.*

Managers.

Rev. J. Morse,	John Bailhache,
" J. P. Bausman,	M. Matthews,
" Wm. Preston,	Bezaleel Wells,
" M. T. C. Wing,	George Denison,
" N. Stem,	Aaory Buttles,
" W. Sparrow,	Reuben Lamb.

(NO. VI.)

STATISTICS OF THE DIOCESE--1830.

Names of Parishes and Places.	Families.	Communicants.	Baptisms.... (Infants.	Baptisms... (Adults.)	Total Bapt'ms.	Marriages.	Funerals.	Catechumens.	Sunday School Scholars.	Ministers.
Christ Church, Cincinnati,		50			6	5	12			Rev. B. P. Aydelott, M. D.
St. James', Piqua,									45	
St. Matthew's, Hamilton,										
All Saints', Portsmouth,	15									
St. Paul's, Cincinnati,	90	73	28	5	33	8	14	50	92	Rev. Samuel Johnston.
St. Paul's, Chillicothe,		26								Rev. J. P. Bausman.
St. Philip's, Circleville,		7								
Trinity Church, Columbus,		18	3	4	7		2			Rev. William Preston.
St. Johns', Worthington,		48	12		12	2	4			
St. Peter's, Delaware,		46								Rev. N. Stem. Also reports 8
Grace Church, Berkshire,		22								baptisms, 10 fun'ls. 3 marriages.
St. James', Zanesville,		35								
Trinity Church, Newark.										
St. Matthew's, Perry,									51	
St. Luke's, Marietta,										
St. John's, Vienna,	8	5								

Christ Church, Windsor,			1		1					
St. James', Boardman,	24	38	14	1	12	3	3		190	Rev. M. T. C. Wing.
St. Peter's, Morristown,										
St. Paul's, Steubenville,	40	56	13		13	2	8		85	Rev. Intrepid Morse.
St. James', Cross-creek,	60	107	4		4	2	3	45		
St. Thomas', St. Clairsville,										
Harcourt Parish, Gambier,	14	69	5	4	9	5	5	20	500*	Rt. Rev. P. Chase.
St. Peter's, Ashtabula,		75	6	1	7	3	4			Rev. John Hall.
St. Paul's, Medina,	36	28	9		9	1	1			
St. Stephen's, Grafton,	16	17	5		5					Rev. Alva Sanford.
St. Mark's, Columbia,	4	8	3		3		1			
St. Thomas', Dayton,										Rev. Ethan Allen, since Conv'n.
St. Paul's, Norwalk,										[McElroy since Conv'n.)
Trinity Church, Cleaveland,					6	1	2		30	Rev. W. N. Lyster. (Rev. Mr.
St. Michael's, Unionville,										
Union Church, Mount Vernon,										
St. James', Batavia,										
St. Mark's, Mill-creek,										
St. Johns, Springfield,										
Christ Church, Seneca,										
St. John's, Liverpool,										
Christ Church, Beaver.										

NOTE.—The above Schedule is as complete as the facts accessible to the compiler would admit.

* Taught in the neighborhood by the Students of the College. All the College Students attend the Bible Class.

NOTICE.

THE next Annual Convention of the Diocese of Ohio, will be held at GAMBIER, Knox County, on the FIRST WEDNESDAY OF SEPTEMBER, A. D. 1831.

WILLIAM SPARROW,
Secretary of the Convention.

JOURNAL

OF THE

PROCEEDINGS

OF THE

FOURTEENTH

THE NEW YORK PUBLIC LIBRARY
P32765
ASTOR, LENOX AND TILDEN FOUNDATIONS.
1899.

ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN

THE DIOCESE OF OHIO:

HELD AT GAMBIER, SEPTEMBER 7TH, 8TH, 9TH & 10TH.

1831.

ACLAND PRESS, GAMBIER, OHIO:
GEORGE W. MYERS, PRINTER.
1831.

JOURNAL

OF THE

PROCEEDINGS OF THE CONVENTION.

GAMBIER, September 7th, 1831.

This being the day appointed for holding the Annual Convention of the Protestant Episcopal Church of the Diocese of Ohio, the Congregation assembled at 11 o'clock A. M. and after Morning Prayers, by Rev. Samuel Johnston of Cincinnati,—Sermon, by Rev R. V. Rogers late from England, and the administration of the Holy Communion, by the Bishop of Diocese; the following clergy took their seats.

Rt. Rev. PHILANDER CHASE D. D. Bishop of the Diocese and President of the Convention, Rev. ETHAN ALLEN, Rev. J. P. BAUSMAN, Rev. H. CASWALL, Rev. GEORGE DENISON, Rev. C. W. FITCH, Rev. JOHN HALL, Rev. SAMUEL JOHNSTON, Rev. JAMES McELROY, Rev. JOHN O'BRIEN, Rev. WILLIAM PRESTON, Rev. J. P. ROBINSON, Rev. A. SANFORD, Rev. M. T. C. WING.—*

On motion, the Rev. Messrs. Preston and Sparrow, and Josiah Barber Esq. were appointed to examine the testimonials of the Lay-delegates and report thereon this evening.—The Convention then adjourned, to attend the celebration of the College commencement.

September 7th, half past 7 o'clock, P. M.

The committee on the certificates of the Lay-delagates reported the following persons as entitled to seats in this Convention, and their Report was agreed to:—

JOSIAH BARBER, *Trinity Church, Cleaveland.*
HENRY BRUSH, } *St. Paul's Church, Chillicothe.*
THOMAS ORR, }

* The only Clergymen of the Diocese absent from this Convention, were the Rev. INTREPID MORSE and Rev. NATHAN STEM. [Editor.

Amos Woodward, Luke Kieler, } *St. Paul's Church, Norwalk.*
James Glass, *St. Matthew's Church, Perry.*
David Prince, *Grace Church, Berkshire.*
William Little, Caleb Howard, } *St. Peter's Church, Delaware.*
Rowland Clapp, *St. John's Church, Stow.*
John C. Ayers, *St. Peter's Church, Morristown.*
Walter Thrall, Alfred Blake, } *St. Philip's Church, Circleville.*
Alexander Holmes, *Trinity Church, Newark.*
Edward King, John Forbes, } *St. Paul's Church, Cincinnati.*
Sylvester P. Alderman, *Christ Church, Windsor.*
John Mitchel, *St. Mark's Church, Mill-creek.*
John H. Veirs, *St. Paul's Church, Steubenville.*
Warren Munger, *Christ Church, Dayton.*
Edward Colston, *Christ Church, Cincinnati.*
George Roe, H. O'Neil, } *St. James' Church, Zanesville.*
John Bailhache, *Trinity Church, Columbus.*
Ebenezer Alling, C. W. Adams, } *St. Paul's Church, Mt. Vernon.*
Arius Nye, Mansfield French, } *St. Luke's Church, Marietta.*
Anson Clark, *St. Paul's Church, Medina.*
Stephen Maynard, Dayton Topping, } *St. John's Church, Worthington.*
John Hollister, *St. James' Church, Hanover.*
John Johnston, *St. James' Church, Piqua.*
Robert Maxwell, *St. James' Church, Cross-creek.*
Curtis Beardsley, *St. James' Church, Boardman.*

The Secretary of the last convention, was requested to act as Secretary to this meeting, and C. W. Adams was appointed assistant pro. tem.

THE BISHOP'S ADDRESS.

I would signify to this Convention, that the time when the Triennial election of Trustees of the Theological Seminary of the Protestant Episcopal Church in the diocese of Ohio, according to the Constitution thereof, established in 1824, has arrived.

It becomes my painful task also to represent to this Covention, that in the discharge of what I deem my official duties, I have been accused (in a letter addressed to me in the hand writing of

the Rev. Wm. Sparrow, and signed, "The Professors of Kenyon College," dated 25 July 1831) of maintaining and exercising a principle of "absolute and unlimited power."

As this, in a person enjoying public confidence, would, if true, be a crime of no small terpitude, and as the promulgation of its supposed existence by men so near me, has already been attended, and must hereafter be followed, by consequences so injurious to my own character, and so destructive to my usefulness, to the peace of the Church in this diocese, and to the existance of this institution; I have deemed it my duty thus publicly and solemnly to deny the charge: In proving myself innocent (and I trust I shall do so) recourse must be had to the authority committed to me by the original foundation of our Seminary, established by the Convention of this diocese. I have necessarily judged that this assembly of the same Convention, is the most proper body before whom to make my complaint, and who have the best right to express their opinion as to the constitutionality of my proceedings. In doing this, I desire it to be understood, that through the mercies of Christ, putting my trust in God, I come to this Convention representing my diocese, with an open breast, willing to be slain if guilty, and damanding an acquittal if innocent. In the year of our Lord 1823, the person who adresses you, influenced, he trusts, by motives appoved of by Providence, went to England to obtain means to found an institution to be forever under the direction of the Bishop and convention of the diocese of Ohio.

Directed and assisted by divine power, he succeeded in his attempt and on his return in the fall of 1824, a Constitution was formed and established in Chillicothe to that end.

The constitution sets fourth articles of compact, between a generous public who gave the means, and the Church in Ohio who received the gift, to establish a seminary of religion and learning, called the "Theological Seminary of the Protestant Episcopal Church of the Diocese of Ohio:" and by the laws of the state, passed in the winter of 1825, 1826, it appears that these articles were ratified, and the said seminary was then made, and ever thereafter is to be a body corporate, who, together with the General Convention and the Bishops, as visitors, are to carry the designs of the donors into effect.

By the articles of compact or Constitution, (preceded by its preliminary report of the committee,) it apears that there is power, and limitations of power, things which may be done, and things which may not be done, things lawful aud things unlawful.

I. Among the forms may be reckoned, that the seminary being founded by donations from Great Britain, Ireland and America, shall be known by the name of the Theological Seminary of the Protestant Episcopal Church in the diocese of Ohio.

II. That it shall be so established and never removed.

III. That the direction and management *shall* be vested in the board of Trustees, which *shall* consist of the Bishop of the Diocese and the Clerical and Lay members chosen by the Convention every three years.

IV. That a majority *shall* be necessary to do business, and that the Bishop *shall* preside, and that the Convention *shall* fill vacancies.

V. That the Seminary *shall* be under the immediate charge and superintendance of the Bishop of the diocese for the time being, as principle Professor and President, and that his salary shall be fixed by the Trustees.

VI. The Board of Trustees *shall* have power to constitute Professorships and to appoint and remove Professors and prescribe the course of study, and to make all rules, regulations and statutes which may be necessary to the government of the Seminary and to secure its prosperity.

IX. The Board shall meet at the Seminary on the Friday succeeding Convention. The Bishop upon the appplication of one member of the standing committee of the Diocese and two clerical and lay Trustees made in writing *shall* at any time cause a special meeting of the Trustees.

Thus far the *things lawful*, and those which *shall* be done. Let us now see an enumeration of things *unlawful*, those which *shall not* be done. By the sixth article of the Constitution it appears, that the Trustees are empowered to make regulations, &c. yet it is expressly stated that they *shall not* have power "to establish any *rules*, *regulations*, *statutes*, or *other proceedings*, which shall not forever, be in conformity to the *doctrine*, *discipline*, *constitution* and *canons* of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed or to be prescribed by the Bishops of said Church." And lest this prohibition should be but a dead letter, having no power to carry its restrictions into full, complete, and constant effect, the seventh article seems to have been established, viz:

VII. "If at any time the General Convention of the Protestant Episcoal Church in the United States of America, shall, by reso-resolution entered on their Journals, declare any rule, resolution, Statute, or other proceeding of the Board of Trustees, hereby constituted, to be contrary to the doctrine, discipline, constitution and canons of the Church, or the course of study prescribed by the Bishops; such rule, regulation, statute, and other proceeding shall thenceforth cease to have effect, and shall be considered as abrogated and annulled." And lest it should be supposed possible that any errors in the proceedings of the Seminary should be kept out of view so as not to be easily known to the General *Convention*; the Bishops themselves are constituted the visitors *as in the* next article.

VIII. The Bishops of the Protestant Episcopal Church in the United States of America, shall, individually and any two or more of them, be visitants of the Seminary, take care that the *course of discipline* and *instruction be conformable to the preceeding provisions;* and it shall be lawful for any one of the Bishops aforesaid at any time to institute in his own name and *character of Bishop*, any proper legal process to *inforce and secure the administration of the Seminary according to the foundation herein presented.*

By the foregoing statements of what the Trustees of the Seminary *can*, and what they *cannot* do, it must be obvious that though they have power to make By-Laws, they have none to give those By-Laws a character and tendency to violate the laws, discipline and usages of the Church: and the same may be said of the Bishop: though the Constitution makes him, as such, the President of the Seminary, and puts into his hands the "*immediate charge and superintendance of the Seminary;*" yet in the exercise thereof he has no power to violate either the doctrine, discipline, constitution, or canons of the Church, or any law of the Trustees made in conformity thereto. Neither the power of the one or the other is arbitrary, "*absolute* or *unlimited*," both being limited by known and established principles. But should the parties so far forget themselves, as to violate their obligations to conform to the paramount regulations, an appeal is open, (as expressed in the constitution) to the General Convention. For example, should the Bishop do, or require, things not allowed by the rules of the Church; the Trustees would be in duty bound to resist his encroachment. On the other hand should the Trustees require the Bishop, to submit to a rule which in its tendency might lead to the same effect; it would likewise be his duty to resist their encroachment.

Thus should the Trustees appoint a committee, and give them

NOTE.—[The only perceivable difference in the parties is, that the Trustees have the control of the funds, and the President has nothing to depend on but their will. "*The salary to be received for his services shall be fixed by the Board of Trustees.*" This is the language of 5th article of the Constitution. Should the President therefore be tempted to transgress the line of his duty, the Trustees have the power to bring him to a sense of his error by taking away the means of his living, and should he think himself aggrieved in this respect, he has no other appeal but that of common law, and the laws of his country. Where then is *absolute* and "*positive* authority?" Is it in the hands of the Bishop? most certainly not. If it exists any where, it is in the hands of the Trustees, who if they could be supposed capable of it, could, by the provisions of the constitution, reduce the Bishop to the condition of a beggar.]

powers by *a majority of votes*, to make rules for the Government of the bishop; such power would be unconstitutional, for in its effect it would involve a principle contrary to the doctrine, discipline, Constitution, and Canons of the General Convention, which the Theological Seminary of the Diocese of Ohio, is bound to obey. For suppose that the Committee, thus empowered by the Trustees, should proceeded by a majority of voices to establish rules calculated to deprive the Bishop of the right and privileges necessary to the discharge of his Episcopal funcions; against whom could he (the Bishop) have reason to complain? Of whom could he seek redress? not the committee; they might or might not be innocent of any intention to injure the Bishop, or impede the course of discipline, or if they were not quite innocent, they might be quite indifferent as to the effect of their conduct in either respect, being as in many cases not subject to the discipline, or even members, of the Church, as might be exemplified in the case lately occurring in this Seminary. Unto the Professors and Teachers of this Institution including the Grammar School, was committed by the Trustees last fall, the power of making laws to govern in all things, and to point out, all duties from the lowest to the highest officer. This committee of teachers consisted in fact, when they came to act, of persons, some of them hired for a limited time (one two or three months) as instructors and subinstructors of the Grammar School. There were moreover, undergraduates; only two of them were Clergymen; some of them were communicants; and two of them being members of no Church. And may I not ask, was it according to the *discipline* of the Episcopal Church, that a body of men, however respectable in other respects, thus constructed, should be fit persons to establish laws that should regulate the duties and privileges of he ecclesiastical head of the Diocese? I think not.—Therefore in mature reflection, I deemed it my duty, to set aside so gross an *anomala*, by getting the Falculty themselves, to whose good sense I might appeal, to relinquish by a majority of votes the right to establish by their example so dangerous a precedent. In this I was successful.

I wish to be clearly understood in this part of my remarks, and therefore request a little further attention. The Trustees have a right to make laws binding the Bishop and the other teachers to their duties. But they have no right to empower others to do either; i.e. to institute *new* duties, or command the Bishop how he is to administer old ones already prescribed. The simple reason of these truths is, because the *constitution* hath put into the hands of the Bishop already a discretionary power, couched in these words: "*The Bishop shall have the immediate charge and superintendance of the Seminary:*" of the *use* or *abuse* of this I maintain

that the Trustees alone are the constitutional judges. So that the giving to the teachers a right to make and administer laws by "*a majority of voices*," in opposition to the Bishop, is no less than taking from him his constitutional right which he is bound to maintain. And the endeavor lately made by the Teachers to establish this order of things, seems too much like a struggle for unconstitutional power—a contest in the members, who shall be head, the *old one* already placed on the body of the Seminary, or the *new one*, made up by the teachers. I shall pursue this no further at present, but take occasion here candidly and solemnly to aver my integrity in laying down the principles maintained in my *circular —answer* to a private letter, to which the Professors' letter to me is a reply. It is there claimed that the President have a *negative* on the doings of the Faculty, as a committee created by the Trustees, till the Trustees meet if required, to judge of the correctness of his objections.

Being well aware that at such meetings, the Trustees can control and rectify his doings, according to the paramount principles of the Constitution; the President can have no temptation to exceed the bounds of duty and the true interests of the Institution. If he have, and yield to such temptation, how easily can he be controlled! Where then, in all this, is there any thing calculated to excite the envy of any, however jealous of the encroachments of Episcopal authority? When the Trustees can be assembled in a few days and hear and judge on all questions; and should they find the President pertinacious in error, or even *think* him so, can nullify his proceedings, and even take from him his living; is not the Bishop sufficiently under their control?

Who, that thinks he discovers here the germs of arbitrary power, of "*positive and absolute authority*," will not lift every leaf in the forest with fear and trembling? What then must be the surprise of all good and reasonable men, when they hear the innocent, limited, and constitutional principle, branded with the harsh epithet of "*Positive and absolute authority*," and the same set forth in a threatening letter addressed to the Bishop, signed by the "*Professors of Kenyon College.*"

I have not words to express my astonishment at this rash act of these gentlemen. It is not the uncourteous style, and instances of bad taste which it exhibits, in addressing me their father and friend as I feel myself to be—No! it is the *dreadful* consequences which I fear are but too likely to follow this unexampled deed, that causes me to mourn so sincerely. The peace of God's Church, the peace and honor of our own communion, the prosperity of our College—Oh, where are they? Where are they *not*, if found on the face of such a letter as this? Yet it has gone to the world, and at this moment is doing its dreadful work of

destruction to our Seminary. "Oh, tell it not in Gath, publish it not in the streets of Askelon! Lest the daughters of Philistia rejoice, lest the ememies of my people triumph."

BRETHEREN:—

In the midst of such distressing difficulties, greater than I ever before encountered; I feel divine surpport, and acknowledge with sincere gratitude to God, the great blessing of meeting you here once more, and assure you of my prayers, that all our proceedings may be mercifully guided by divine power, to the glory of God.

It was my intention after a perplexing course of business in the erection of our Grammar School last fall, to proceed immediately in the discharge of my Epsicopal duties, through the middle and western parts of the diocese as far as Cincinnati, from which City, it was also my intention to go to New Orleans and Natchez &c. for the purpose of presenting to my numerous and most esteemed friends in those places, our claims on their munificence in favor of this our institution. But other imperious duties intervened, the result of which you have seen in my "*defence* of our College."

But notwithstanding this great impediment, and the attention which the improvement of our lands required, in securing our fields and crops, and otherwise providing for our large family of scholars and hands; I have been able since the last convention, besides ordinary duty which has been performed whenever I was able at home, to be the instrument of the following Episcopal acts, viz.—

The ordination of the Rev. James McElroy, Priest, and Messrs. John O'Brien, Henry Caswall, and Geo. Denison, Deacons. The consecration of St. James' Church, Zanesville; Confirmation in St. Paul's Church, Chillicothe of 19: St Philip's Circleville 10: Trinity Church, Columbus 13: St. John's Church, Worthington—: Harcourt Parish, Gambier 26: St. James' Church, Cross Creek 19: St. Paul's, Steubenville 11: St. Matthew's Church, Perry 2.

I should do injustice to my feelings as a Christian, and neglect what I deem my official duty, where I to omit calling the attention of this Convention to the momentous subject lately brought up and discussed by a most respectable portion of our communion in the Diocese of Connecticut, embracing the *necessity*, the wants, the ways, and the means of supplying our Church with an adequate number of faithful Clergy.

The Church Scholarship Society lately established, and so efficiently advocated at Hartford meets my entire and cordial ap-

probation: I do hereby recommend it, and that of the General Missionary Society to the serious consideration and patronage of all the Clergy and people of this Diocese. And if this Convention will take up the subject by the appointment of a Committee or otherwise, I will have the honor of laying before them the proper documents.

The Bishop, after having delivered his address, being in feeble health, called Rev. Samuel Johnston Senior Presbyter to the chair and retired.

On motion, a committee of three clergymen and four laymen, viz. Rev. Messrs. Allen, Bausman and Hall, and Messrs. King, Brush, Barber and Nye, was appointed to take into consideration that part of the Bishop's address which relates to the present difficulties and necessities of Kenyon College.

On motion, *Resolved*, That that part of the Bishop's Address which relates to the Church Scholarship Society of Connecticut, be referred to a Committee of five: Rev. Messrs. Preston and Robinson, and Messrs. Colston, Bailhache and Prince were appointed.

The Convention then proceeded to the election of a Secretary, by ballot, whereupon Rev. William Sparrow was unanimously re-elected, and Charles W. Adams chosen assistant.

On motion, *Resolved*, That the Committee on that part of the Bishop's Address which relates to the difficulties of Kenyon College, have power to send for persons.

On motion, Messrs. Forbes, Barber and Woodward were appointed a Committee to attend to the financial concerns of the Convention.

The Convention adjourned to meet to-morrow morning at half past 9 o'clock.

September 8, *half past* 9, *A. M.*

The Convention met agreeably to adjournment. Rev. Dr. Aydelott of Cincinnati appeared and took his seat.

On motion, The rules of order, adopted at the last Convention, were read and received as the rules of this Convention.

On motion, Rev. Mr. Rogers, late from England, was admitted to an honorary seat in this Convention: also all the Students of

Theology present, and all the Clergy and Theological Students who may hereafter appear.

The Committee to whom was referred so much of the Bishop's Address as relates to the difficulties of Kenyon College, reported in part, as follows:—

That they believe the future welfare of Kenyon College, and with it, the honor and welfare of the Prostestant Episcopal Church in Ohio, depends upon the proper and prompt exercise of the Duty of the Board of Trustees of the Seminary:—They therefore recommend the adoption of the following resolution:—

Resolved, That this convention do now proceed to the election of a Board of Trustees, who shall report a system of bye-laws for the Government of the Faculty of the College.

On motion, the convention went into the election of a Board of Trustees: for which purpose Rev. Mr. Wing, Col. Johnson and D. Prince, Esq. were appointed a committee of nomination with permission to retire.

Resolved, That the repeal of the 12th Canon be refered to a committee of three: Rev. Mr. Sanford and Messrs. Howard and Munger were appointed.

On motion, the following Parochial Reports were presented and read:—

CHRIST CHURCH, DAYTON.

Rev. Ethan Allen,

Reports to the Bishop, that he commenced his services in this diocese on the 22d of August 1830, since which time he has preached and performed Service as follows:—twice at St. Clairsville, seven times at Gambier, twice at Columbus, twice at Zanesville, once at Chillicothe, three times at Portsmouth, fifteen times at Cincinnati, seventy four times at Dayton, thirty one times at Piqua, fourteen times at Troy, once at New Carlisle, and once at Germantown. In doing which he hast ravelled about two thousand miles. He has organized two Churches, administered the Communion seven times, attended six funerals, solemnized four marriages, and baptized one adult, and three infants.

At Dayton, services were commenced at a second visit, on the 24th of October. The prospects at first were altogether discouraging. In May 1817 an effort was made to establish a Church in this place, and seven signed an article of association, but no Church was organized. In November 1819, an article of association was signed by twenty three. Wardens and Vestry were chosen, and lay-reading was commenced. In 1821 or 1822 the Rev. Spencer Wall officiated here, part of his time, during six *months*. Travelling clergymen officiated here occasionally after-

wards, but the Communion was never administered. Of the twenty three above mentioned, only six remained at the time services were commenced last fall. Besides these, as many more were found among the new residents of the place. Little hope however was entertained that any thing permanent could be effected, yet the determination was formed to see what could be done; and regular services were commenced, and held in the Court House. The attending congregation increased, and the house was often filled to overflowing. In June last an article of association was drawn up and has been signed by 104 individuals, and a church was organized by the name of Christ Church. There are fifteen communicants. A subscription for building a church has been commenced, and encouraging progress made.

At St. James', Piqua, Miami county, services have been given regularly every four weeks: the congregation has increased under even these distant ministrations. The number of families stated by the Register is 30: Four have been added to the Communion making the present number of communicants 24. Sunday Scholars between 40 and 50. A very fine bell has been presented to this Church by a few friends in England, and a tower is now erecting in which it is to be placed.

At troy, the County Seat of Miami County, services were commenced on the 21st of December. The Presbyterians and the Methodists kindly granted the use of their respective places of worship, as occasion required. Our services have been well attended and well received. An article of association has been signed by thirty individuals, and a church organized by the name of St. John's Church. The Communion has not yet been administered. The prospects are very encouraging and cheering to the friends of Zion. Efforts are making, to secure the permanent services of a clergyman to officiate here, and at Piqua alternately. The distance is only eight miles. May the great head of the Church smile upon their endeavors. This will be to any one who will enter upon it, with the spirit of his Master, an interesting and promising field of labor.

At the Yellow Springs, eighteen miles distant from Dayton, a lot has been given for the erection of a church, and a very liberal subscription obtained.

The exceeding kindness, and the good feeling with which I have been received where I have labored, I desire to record with thankfulness and gratitude to God, as well as to his people.

CHRIST CHURCH, CINCINNATI.

Rev. B. P. Aydelott,

Reports to the Bishop as follows:—Baptisms 21, Funerals 9,

Marriages 8, Catechumens 53, Communicants 55. A flourishing Sunday-School is attached to this Church having a library of about 250 volumes. Since my last report, the influences of "the truth" seem to be increasingly felt; some, as I trust, have turned unto the Lord and realized in their own experience that the gospel is "the power of God unto salvation." Others, though not in that "narrow way which leadeth to life," appear at times "almost persuaded to be Christians." The Lord grant that his word prove not "the savour of death unto death" to their souls by their persevering rejection of it.

Towards the Missionary cause, the people of Christ Church have contributed upwards of one hundred dollars, and considerably more has been subscribed during the past year. A faithful Missionary, partly deriving his support from them, is laboring in this Diocese, and his labors, we understand, continue to be highly acceptable to the congregations in which he ministers.

ST. PAUL'S CHURCH, CHILLICOTHE.

REV. J. P. BAUSMAN,

Reports to the Bishop, that during the past year the Great Head of the Church has been very gracious to the little branch of it committed to his charge; and that "the mighty power of the Holy Ghost" has been signally displayed, enlightening the spiritually blind; awakening the careless, the thoughtless and the secure; giving 'rest' to those who were 'weary' with the ways of sin, and 'heavy-laden' with the burden of iniquity; comforting mourners in Zion, 'giving them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;' and causing the 'dead in trespasses and sins' to 'hear the voice of the Son of God and live.' During this most interesting season,—this 'time of refreshing from the presence of the Lord,' he was never more actively nor happily employed. Memory will ever dwell on it with delight, and for it, his 'soul magnifies the Lord, and his spirit rejoices in God his Saviour.' The success with which his feeble efforts have been crowned, is a subject of grateful and adoring praise, and is solely ascribed to the rich and free, and sovereign grace of God.

Communicants reported at the last Convention 26, added 26—52; Removed by death 1, Removed out of the parish 5, Suspended 1, Withdrawn 1,—8, present number 44; Baptisms, Infants 2, Adults 2; Marriages 2; Funerals 6.

The Sunday-School, though small, continues to be useful.—Last winter, five of its former scholars were brought to the know-

ledge of 'the truth as it is in Jesus,' and 'joined themselves to the Lord in a perpetual covenant that shall not be forgotten.' Recollecting this, its friends 'thank God and take courage,' resolving in His strength, to persevere in the 'work of faith and labor of love.'

Mr. B. regrets to state that the Missionary Association has not realized his expectations. It has forwarded however, to the Parent Society, a larger sum than last year.

Whilst the Spirit of God has been poured out in rich abundance on many parts of Zion, St. Philip's Church, Circleville, has not been passed by, but has been made 'partaker of the benefit.' In this parish Mr. B. has preached 18 times, and administered Baptism to 3 Adults and 6 Children. The present number of Communicants is 14, 7 having been added. Mr. Alfred Blake, who intends proposing himself as a candidate for holy orders, has officiated with acceptance here, for several months past, as a Lay-Reader. The prospect is encouraging. When deprived of his valuable services, may the gracious Bishop and Shepherd of our souls, send that little, interesting flock, a Pastor after his own heart!

In addition to the above, Mr. B. has preached 5 times at Zanesville, 7 times at Columbus, 3 at Delaware, 4 at Gambier, once at Mount Vernon, twice at Sunbury, once at Bloomfield, and 10 times at other places.

ALL SAINTS' CHURCH, PORTSMOUTH.

Rev. Henry Caswall,

Reports to the Bishop, that since his ordination in June last, he has received and accepted a call from the parish of All Saints' in Portsmouth. He has officiated in that place since the 19th of July, and has abundant reason to feel thankful to the great Head of the Church for the measure of encouragement with which he has been favored. His congregation contemplate the erection of a suitable church edifice—a measure which, it is to be hoped, will be carried into effect in the course of the ensuing year, as the place of worship at present occupied is inconvenient and confined.

Besides his regular ministration at Portsmouth, he has officiated 4 times in Gambier, and once in its vicinity, (upon which occasion he baptized two children) once in Sunbury, once in Columbus, twice in Circleville, five times in Chillicothe, and once in Cincinnati. Communicants 20; Families about 20; Baptisms (infants) 4.

REV. GEORGE DENISON,

Reports to the Bishop, that since his ordination on the 12th of last June, in addition to the duties of his station, he has preached every Sabbath once or more—once in Danville, twice in Martinsburg and twelve times in Gambier and vicinity.

REV. C. W. FITCH,

Reports to the Bishop, that during the past year, in a addition to his duties in the College, he has preached, at Gambier 13 times; in its vicinity 8 times; at Mount Vernon 6 times; and in other places, 19 times. He has Baptized 11 infants and attended 2 funerals.

When he preached in the neighborhood of the College, it was at the places where Sunday schools are attended by the Students. Great attention is there manifested amongst the inhabitants, to the subject of religion, which has in most cases been excited, under God by the Sunday-Scoool Teachers, and has resulted in the Convertion of many souls.

ST. PAUL'S CHURCH, CINCINNATI.

REV. SAMUEL JOHNSTON, RECTOR.

The Congregation under my charge by the watchful care of Providence is gradually increasing in members, becoming more enlightened in spiritual knowledge, and I would hope making some advancement in the Divine life.

In addition to the usual services of the Lords day, a weekly lecture has been tolerably well attended, as also the principal festivals and fasts, and solemn days in passion week.

During the past year a suitable organ has been purchased and found of great utility in the solemn worship of the Lords house.

The rubrical injunction for every worshipper to participate in the responsive part of our incomparable ritual of devotions, being calculated to excite devout affections in both minister and people, opportunities have accordingly been sought to urge a compliance therewith, and it is gratifying to state that the congregation generally bear their part in the high praises of God their Saviour. There are a few exceptions to the equally incumbent duty of bowing before the mercy seat in the act of confession and supplication, but hopes are cherished that this primitive custom will ultimately prevail in the earthly as in the heavenly sanctuary.

The Rector relies on the promises of God that the good seed of the Gospel will spring up at some propitious season, grow

and bear fruit to the in-gathering of souls to the heavenly garner. The spirit of God has wrought upon the souls of some to worship the Lord in the beauty of holiness, and to profess Christ crucified as their only deliverance and salvation.

Three Bible classes till the warm weather commenced, have recited weekly, and exhibited considerable knowledge of the lively oracles of God.

The Sunday School being supplied with faithful teachers, gives every encouragement that its young and interesting members will ultimately adorn the doctrine of God our Saviour in all things. The Teachers, with the Rector, assemble frequently for devotional exercises and spiritual edification. Our Library though small, contains a good selection, being calculated to enlighten the young churchman in the faith once delivered to the saints, and to inspire him with an ardent yet unobtrusive piety. As no minister can preserve his appropriate influence in any school, or expect it to flourish in true church principles, without his immediate oversight; I have deemed it incumbent to devote at least an hour in its exercises on each Lord's day.

A sewing society assembles every Friday for charitable purposes, and is instrumental in doing good "*to the household of faith.*"

In addition to the Ladies supporting a beneficiary at Gambier, the sum of one hundred dollars has been given by a generous individual to aid the Hamilton County Bible Society in its laudable design.

As yet no collection has been made to countenance the vigorous and highly beneficial exertions of "*the Foreign and Domestic Missionary Society.*" It is confidently hoped that ere long the Parish will contribute of their earthly substance to assist in sustaining this praise-worthy institution in its benevolent operations.

It may be proper to add, that a meeting consisting of the influential Episcopalians of the city, was recently held at St. Paul's in which a lively interest was expressed for the welfare of Kenyon College, and a disposition manifested to contribute to its permanent prosperity.

Parish Records.—Families 94; Marriages 3; Baptisms, Infants and children 38, Adult 1—39: Communicants last year 73, Removed 10, Died 3, Added 13, Present. No. 73: Funerals 19; Catechumens 54; Sunday School Scholars, (on record) 100.

Since my last report, I have visited Hamilton, preached and baptized two children; in Troy performed service twice; Piqua preached four times, and administered the Lord's Supper; Dayton preached twice, baptized one adult and three children. An Episcopal visitation in the Miami country under the Divine blessing would do good unto Zion. The effects of your visit, Rt. Rev.

Sir, were so salutary to the interests of my congregation, the hope is cherished that their affectionate Diocesan will ere long, extend the like favor again.

ST. PETER'S CHURCH, ASHTABULA.

REV. JOHN HALL,

Reports to the Bishop, as follows:—This Parish by the blessing of God is prosperous. It has, it is true, been deprived of several excellent members the past year, who have gone, it is confidently hoped, from the communion of the Church militant, to that of the Church triumphant, while others have succeeded to their places here. Mr. H. has been employed in this parish the whole time since his last annual report. His Notitiæ Parochiales present the following particulars, viz:—Baptized Adults (females over 18, males over 21,) 111; Deaths 6; Communicants (died 4, removed 2, added 9,) 78; Baptisms, Infants 7; Mariages 3.

TRINITY CHURCH, CLEAVELAND.

REV. JAMES MCELROY,

Reports to the Bishop, that he remained at Gambier until the 6th of last october: officiated in the College Chapel on the 19th and 26th of September, and on the 3d of October preached, baptized 2 children and administered the Holy Communion to 20 Communicants in St. Matthew's Parish, Perry township, Coshocton county: October 10th took charge of Trinity Church Cleaveland for three fourths of the time, to spend the remaining one fourth, under the directon of the Bishop in Missionary labor. October the 31st he preached at Hudson, Stow, and Middlebury, and baptized one infant at Hudson. Nov. 28th preached, baptized 3 children, administered the Holy communion and organized a Church by the name of St. John's Church, at Stow. As a missionary, he has also visited Euclid and baptized 9 children in that Township. Dec. 4th agreed, at the urgent request of the Vestry of Trinity Church Cleaveland, to spend the remainder of the year in that parish. During the Months of April and May, Mr. McElroy had a third service on the Sabbath, at the wharf, for the benefit of Boatmen and Seamen, and has lately commenced holding a third service in the parish Church on the Sabbath, with the hope of inducing those to attend the services of the Church, who will not attend the forenoon or afternoon service. The number of families that now consider themselves attached to the Congregation is 32: In Cleaveland 24, in

Brooklyn 8: Communicants 27, added 6: Sunday School Scholars 40: Tachers 6: volumes in Sunday School Library 100: Infant Baptisms 5: Marriages 1: Funerals in the congregation 11: Besides these, Mr. McElroy has officiated at the funerals of eleven individuals who belonged to other denominations of Christians in Cleaveland and its vicinity. During last winter and spring, the interests of the Episcopal Church in Cleaveland suffered from want of a Bell: it is gratifying to Mr. McElroy to state that the Parish have supplied a very excellent one, of 600 pounds; and that we are now summoned to the house of prayer by its church-going sound. The ladies of the congregation have raised 80 dollars to furnish the church with lamps for the ensuing winter, and have lately formed themselves into a sewing society, to promote the interests of the congregation; and a few members of the congregation have sent a mite of 20 dollars to the Bishop for the use of Kenyon College. The religious state of Trinity Parish is at present interesting and Mr. McElroy is encouraged to hope that his labors have not been in vain in the Lord.

ST. PAUL'S CHURCH, STEUBENVILLE.

Rev. Intrepid Morse,

Reports to the Bishop as follows:—Families 40; Communicants (removed 1, died 1, added 6)—60; Baptisms (infants 12, adult 1)—13; Marriages 1; Funerals 6; Sunday scholars 100.

The lecture on Wednesday evenings, it is trusted, has been of some benefit in this parish, although but few attend.

ST. JAMES' CHURCH, CROSS CREEK.

Families, 60; Communicants (removed 4, suspended 2, died 1, added 10)—110; Baptisms (infants) 12; Marriage 1; Funerals 2; Sunday scholars 30.

The Sunday School in this Parish has been but a short time in operation. The distance at which the children generally reside will prevent its being large.

In places other than the above, principally in Brooke county Va. Mr. M. has performed Divine service and preached fifty-four times; administered the Sacrament of the Lord's Supper thrice; baptized eleven children and three adults (one of whom by immersion;) celebrated one marriage; and attended three funerals.

Rev. John O'Brien,

Reports to the Bishop, that since his ordination at last

convention, he has been in charge of the Academy at Ashtabula for 6 months, during which period and since he has performed divine service 68 times, preached 60 times, baptized 1 child, and attended 6 funerals. He has officiated in the following places: Uunionville, Ashtabula, Rome, Windsor, Cleaveland, Chagrin, Jefferson, Sheffiield, Norwalk, Kingsville, Salem, and Loudonville.

TRINITY CHURCH, COLUMBUS.

REV. WILLIAM PRESTON,

Reports to the Bishop, that in Columbus the number of communicants udded since the last Convention, including two who have removed into the Parish, is 24; present number 46: baptisms Infants 9, adults 5, Total 14: Funerals 15: number of Families 36.

There are two Sunday Schools connected with our Society, one for white and one for colored children.

The school for white children numbers 173, Ditto for colored 30. This latter is conducted on the Infant School system. The Number of teachers is 28.

There is in the Parish a female charitable and also a missionary Society auxiliary to the Diocesan Society. It will be seen by a reference to the above report, that the number of communicants has something more than doubled since the last convention. This increase has been owing chiefly to what is commonly and properly called a *revival of religion.* I have only to add in reference to it, that we thank God for the unspeakble blessing.

My regular engagement in Worthington terminated some time in April last, since which, my engagement has been exclusively in Columbus, though I have regularly attended a 3d service in Worthington on Sunday evening. As I am now to relinquish this 3d service, the parish will much need the regular services of a minister.

In Worthington the number of Communicants added since the last Convention, including one removed into the Parish is 5; present number 53; baptisms (Infant) 14; Funerals 4; Sunday-School Scholars 115; number of Families 35.

ST. PAUL'S CHURCH, MEDINA, AND ST. STEPHEN'S, GRAFTON.

REV. ALVAH SANFORD,

Reports to the Bishop, that during the past year he has officiated

as usual one half of his time in St. Paul's parish Medina; one fourth in St. Stephen's Grafton; and since November last, one fourth at the county seat of Medina County. The state of religion in St. Paul's parish Medina, has for a few months past been rather more interesting than usual, and the administration of the word, it is hoped, has in a few instances been blessed to the conversion of souls.

Number of Families belonging to St. Paul's parish, Medina, is about 36; Number of Communicants last year 34, number added 6, Died 1—39; Baptisms 2 adults; Marriages 3; Funerals 3.

Number of Families belonging to St Stephen's, Grafton, about 10; Communicants 17; Baptisms 3 Infants; Funeral 1.

Besides preaching at Medina and Grafton, he has officiated three times at Montville, once at Norton, four times at Stow, twice at Hudson, administered the communion to one sick person, and attended one funeral and preached at Strongsville. He has also officiated once at Akron, and baptized four children.

Rev. William Sparrow,

Reports to the Bishop, that since last convention he has preached in Gambier 13 times, in Mount Vernon 8 times, in Newark 9, times, in Delaware 6 times, in Columbus 4 times, in Worthington thrice, in Hanover Licking county, and Boardman twice each, in Zanesville and Canfield once each. He has administered the communion once, attended two funerals, and baptized 13 children.

The parish of St. Paul's Church, Mount Vernon, have gone on most vigorously in the erection of their church since last convention. The building, which is 45 by 65, with a tower 10 by 18, and a basement story, is expected to be ready for consecration by Sunday next. Considering the peculiar situation of this parish, that their number is so small, that they have been so recently organized, and that the members have had the privilege of attending the services of our church but once a fortnight, and then at a very unseasonable hour of the day, the erection of a church like this is to them a most creditable circumstance, and must be to Episcopalians generally a source of gratification.

ST. PETER'S CHURCH, DELAWARE, AND GRACE CHURCH, BERKSHIRE.

Rev. Nathan Stem,

Reports to the Bishop, by lettter as follows:—In consequence of severe indisposition, I am deprived of the privilege of attending

the Diocesan Convention at Gambier. I therefore adopt this method of briefly advising you of the State of my parishes.

No material change has taken place in the Parish of Grace Church, Berkshire: several persons have been added to the Communion since last Convention, yet taking into the account removals and deaths, the number of members continues about the same as reported last year.

The Congregation in Delaware still continues in a prosperous condition; the number of communicants has increased during the past year, from forty six, to sixty three.

I have administered baptism since last convention to seventeen persons, six of whom were Adults: I have also attended two funerals, and solemnized one marriage: In conclusion I would likewise remark that the Sunday Schools connected with the Congregations are doing remarkably well: Much interest is taken in these institutions by many of the parishioners, and great good may reasonably be expected to result from them.

Yours very respctfully,

Rt. Rev. PHILANDER CHASE. NATHAN STEM.

ST. JAMES' CHURCH, BOARDMAN.

REV. M. T. C. WING,

Reports, that the spiritual concerns of the parishes and places where he is permitted to labor, continue, with no material alteration, as they were at the time of his last report. Although he has been favored usually with full and attentive congregations, yet the *heart's desire* of a faithful minister has been seldom enjoyed by him. Apparently few or none have received "the message of reconciliation" at his hands. Still he hopes his labors have not been *wholly* in vain. Some, he believes, are sincerely inquiring "what the Lord will have them to do," and others, he trusts during the past year, have renewed their strength in His cause and become more decidedly His.

In *St. James' Parish* Boardman, Trumbull County, the number of communicants remains the same as last reported. The additions have been three, and the removals three, present number 38; The baptisms have been 5 Infants; Funerals 5; Marriages 2. The Sunday schools of this parish continue to prosper, though the number of constant attendants is in some degree diminished.

Two Bible classes, numbering about twenty members each, have been recently organized, from which much pleasure and benefit are anticipated.

A Female Society has been in existence for some years, the principal object of which has been to procure the furniture and drapery of the church. It has lately been re-organized, and constituted a Missionary Association, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, with the prospect of being able to contribute to that cause 15 or 20 dollars annually.

In the *parish of Union Church, Vienna*, Mr. W. has officiated one Sunday in 5, since the last Convention.

The communicants are, (added 4,) present number 9. The baptisms have been 6 children; Funeral 1.

In Parkman, in Geauga County, Mr. W. has preached several times, and is now engaged to officiate there one Sunday in 6.

In addition to the above services, Mr. W. has preached, and spent one or more Sabbaths, in the parishes of Windsor, Batavia and Stow, all of which are destitute, and anxiously desiring the settlement of a clergyman with them. In the latter place one infant was baptized. In conclusion Mr. W. would say respecting Trumbull County and this part of the Reserve generally, that the fields are truly white unto the harvest, that faithful laborers are only wanted under God, to gather it in, in rich abundance.

ST. MATTHEW'S CHURCH, PERRY.

THE DELEGATE FROM THIS PARISH,

Reports to the Bishop, that since last convention they have been visited by the Rev. Mr. McElroy and the Rev. Professor Fitch one Sabbath each: the latter baptized one infant. They have been visited also by the Bishop who confirmed two persons and baptized three Infants.

They have had lay-reading nearly every other Sabbath by a Theological Student. They have commenced the erection of a brick Church with very encouraging prospects.

The Sabbath School has been productive of much good and now numbers 58 scholars.

A Temperance Society has been organized in this Parish.

Communicants added 8, present number 22, Baptisms 4 Infants; Sunday-School Scholars 58.

ST. JOHN'S CHURCH, STOW.

THE DELEGATE FROM THIS PARISH,

Reports to the Bishop, that the number of families belonging to the Parish is 27; Communicants 15; Baptisms (Infants) 4:—

that Lay-Reading has been regularly conducted; But they have enjoyed the preaching of the Gospel, on four Sabbaths only, during the past year.

CHRIST CHURCH, WINDSOR.

THE DELEGATE FROM THIS PARISH,

Reports to the Bishop, that the number of *Communicants* is at present about *twenty*, that *Lay-reading* is regularly held, and that the parish entertain hopes of *erecting a Church* soon.

ST. PAUL'S CHURCH, NORWALK.

THE WARDENS OF THIS PARISH,

Report to the Bishop, that soon after the meeting of the last Convention, the Rev. Mr. O'Brien visited Norwalk, and held Divine Service one Sabbath, since which, there has been no preaching in the Parish. In July last, *Lay-reading* was commenced, and is still continued under flattering prospects. The wardens have no doubt, that a comfortable support could be given to a faithful clergyman. Number of Families 12; communicants 20.

REV. R. V. ROGERS, (late from England,)

Reports to the Bishop, as follows:—I came into the United States 19th April last; preached once at Dr. Milnors Church, New-York; and at both the churches in Rochester. In May, preached twice in Cleaveland; once at Mill-creek and baptized an infant. June, preached 3 times at Zanesville, and once at Kenyon College. Arrived at Newark and took the charge of Trinity Church, and at the same time ministered to a few Episcopalians at Rocky Fork, Hanover: At the latter place a small church has been formed under the title of St. James', which with culture, holds out the prospect of a respectable, though not a large congregation. At these two places my ministrations were continued from June 21st to August 26th. Preached at Circleville and Worthington twice, Berkshire once. It is a grief to add that the Church at Newark is, if not declining, yet at a stand. The Sunday School is in a prosperous state, and holds out the hope of great usefulness. The number of communicants in Newark and Hanover is about six each.*

* This report is not arranged in order with the rest, as the Rev. Mr. Rogers has not been long enough in the United States, to be entitled, according to the 36th Canon of the year 1808, to a settlement in the diocese. EDITOR.

The Committee appointed for the nomination of a Board of Trustees, reported, and the following persons were duly elected by ballot.

Rev. B. P. Aydelott,	Edw. King,
" J. P. Bausman,	John Bailhache,
" Ethan Allen,	Josiah Barber,
" W. Preston,	Henry Brush,
" A. Sanford,	William Little.

Resolved, That the Chairman be a Committee to make known to the President of the College, the result of the election for Trustees.

Resolved, That it is the opinion of this Convention, that the Board of Trustees of Kenyon College, be increased by the addition of three Clerical and three Lay members, with the concurrence of the Board.

The following resolution was offered, and ordered to lie on the table:—

Resolved, That so much of the Bishop's Address, as relates to the General Missionary Society of the Protestant Episcopal Church; be referred to a committee of two clergymen, and two lay-men: And that the same Committee be instructed to inquire into, and report to this Convention, the state of the funds of the Diocesan Missionary Society, and the existing arrangements of the Managers thereof, for the application and increase of the fund: and report to the Convention by resolution or otherwise.

Resolved, That the Convention go into the election of a Standing Committee, to consist of four of each order.

On motion, the ballots were committed to Thomas Orr, Esq. and the assistant Secretary, who retired to count them.

Resolved, That a Committee of three be appointed to inquire into, and report to the next Convention on, the practicability and expediency of republishing the Journals of the Convention of this Diocese, from the period of its organization to the present time: Rev. William Sparrow, Alexander Holmes, Esq. and Stephen Maynard, were appointed said Committee.

Resolved, That the Convention go into the election of Delegates, to represent this Diocese in the next General Convention, and all conventions which may intervene: Whereupon, the votes were collected and Messrs. Bailhache and McElroy were appointed tellers, and instructed to report tomorrow.

Resolved, That H. O'Neil and E. Alling be excused from attending this Convention further during this Session.

Adjourned, to meet tomorrow morning at 9 o'clock.

September 9th, 9 o'clock, A. M.

Met according to adjournment—President in the chair.

On motion, *Resolved*, That the Convention go into the election of a Treasurer for the ensuing year:—C. W. Adams, elected.

Rev. Dr. Aydelott reported from the Trustees of the Theological Seminary and Kenyon College, that the President and Board of Trustees of the Theological Seminary of the Diocese of Ohio, have concurred in the request of the Convention, to make an addition of three clerical and three lay Trustees to the present number.

On motion, the Committee of Finance reported the following, which was agreed to:

The Committee appointed to examine the Treasurer's Accounts, respectfully report, that they have attended to the duties assigned them, and find the accounts submitted, correct.

JOHN FORBES.
AMOS WOODWARD.
JOSIAH BARBER.

Resolved, That the same Committee revise the old assessment, and report thereon.

The Committee to whom was referred so much of the Bishop's Address as relates to the interests, wants and difficulties of Kenyon College, presented the following final report, which was unanimously accepted:—

The Committee to whom was referred so much of the Right Rev. Bishop's address as relates to the difficulties of Kenyon College, report finally: that they believed those difficulties and the embarrassments of the faculty, have been occasioned chiefly by the want of a proper and efficient code of laws, for the government of the institution: none having been hitherto ordained for that purpose by the competent authority, unless some resolutions which have for their object a sub-delegation of this power, upon others, may be considered such. But your Committee believe this to be plainly repugnant to the fundamental law of the institution—the Constitution. As early as 1825 the Board of trustees seem improvidently to have resolved, this power might be exexercised by the Bishop, "*reserving to themselves the power of repealing, altering or amending any such rules or regulations;*" And at the last session of the Board, it was resolved that the President and Professors might temporarily exercise it. Each have originated in mistake, yet have contributed to occasion the difficulties and misunderstandings of the faculty of the College. The remedy then is plain and easy, and must be obvious to every

one:—Your Committee indulge the hope it will be effectual to restore the former good understanding between the President and Professors, and that we shall again see "*how good and how pleasant it is for brethren to dwell (and act) together in unity.*" Your Committee have already indicated in their former report, the necessity of such code of laws as shall plainly define the duties, powers, functions and privileges of each respectively—the President on the one hand, and the Professors on the other. If this shall be done by the Board, as we trust it will, it is not possible it should fail to have the effect expected. Although the Right Rev. Bishop, by the Constitution, is ex officio President of the College; yet as President, he cannot invoke his episcopal functions, or any powers or authority other than the customary functions of president and principal professor of a theological and literary seminary, aided by such as the Board of trustees by law shall confer upon him. Indeed your Committee do not understand their good Bishop, claiming any other: on the contrary, they understand him as admitting distinctly the Supreme authority of the Board of trustees, so that their laws are not "contrary to the doctrine, discipline, constitution and canons of the Church, or the course of study prescribed by the Bishops." This is so obviously true, that none could deny it: and your Committee acknowledge the pleasure and satisfaction, the recognition of it by the Rt. Rev. Bishop in his address, afforded them. The exercise of a little patience by each—the President and the Professors; until the Board have leisure to act upon the subject, is all your Committee deem it necessary to recommend to them; and the adoption of the following resolutions by the Convention.

Resolved, That as this Convention have only the right of altering and amending the Constitution of said College, and believe there is no occasion for the exercise of that authority; the Committee is discharged from the further consideration of the subject, and the same is referred to the Board of Trustees.

Resolved, That in the opinion of this Convention, the Constitution is the only source from which the powers of the officers, both President, Professors and Trustees, are legitimately to be drawn; and that in the exercise of any authority by any of the co-ordinate powers, no reference is to be had to any other article, compact or charter.

The Committee, appointed to count the ballots on the election of Delegates to the General Convention, reported the following persons as duly chosen:—Rev. Messrs. Bausman, Johnston and Sparrow, and Messrs. Bailhache, King and Johnston; one of each order being still needed to complete the number.

The Committee appointed to count the votes for members of

the Standing Committee, reported the following as duly chosen: Rev. Messrs. Sparrow, Bausman and Preston, and Messrs. Nye, Alling and Prince; one of each order being yet necessary to make the number complete.

On motion, *Resolved*, That the two Delegates to the General Convention, yet deficient, be elected. Rev. Dr. Aydelott and Col. Brush were chosen.

Resolved, That the two additional members of the Standing Committee be elected. The Rev. N. Stem and Solomon Smith were chosen.

Resolved, That this Convention go into the election of three clerical and three lay Trustees, additional to the present number: whereupon were chosen the Rev. Messrs. Wing, Hall and Johnston, and Messrs. Munger, Woodward and Wilcox.

Resolved, That the Secretary be required to furnish the President, as soon as possible, a copy of the report of the committee on that part of his Episcopal address which relates to the condition of Kenyon College.

Adjourned, to meet in the afternoon at 3 oclock.

September 9. 3 *o'clock, P. M.*

Convention met pursuant to adjournment. In the absence of the Bishop, the Rev. Samuel Johnston as Senior Presbyter took the chair.

Resolved, That this Convention go into secret session.

The chairman then invited the Convention to spend a short time in silent prayer, as he had a matter of much importance to lay before the House. After prayer he announced that the Rt. Rev. Philander Chase had resigned the Episcopal charge of this Diocese, and read the following letter to that effect:—

To the CLERGY AND LAITY *of the Protestant Episcopal Church of the Diocese of Ohio, assembled in Convention in Gambier on this, the 9th day of September*, 1831.

BRETHREN:—

We have heard this day in a sermon preached by the Rev. Ethan Allen, from God's word, (which I desire him to publish,) that we must *live in peace*, or we cannot be Christians: and that to secure peace, especially that of God's Church, great sacrifices must sometimes be made. Influenced by these principles, I am willing, in order to secure the peace of *God's Church* and that of our *loved Seminary*, in addition to the sacrifices

which by the grace of God have been already made, to resign, and I do hereby resign the Episcopate of this Diocese, and with it, what I consider constitutionally identified, the Presidency of the Theological Seminary of the Protestant Episcopal Church of the Diocese of Ohio.

The Convention will make this known to the Trustees, whom I can now no longer meet in my official capacity.

PHILANDER CHASE.

On motion, *Resolved*, that the Communication of the Bishop of the Diocese, be referred to a Select Committee consisting of two of each order to take into consideration the communication from the Bishop, and the subjects connected with it, and to confer with him thereon, and that they be requested to report at 9 o'clock to-morrow morning.

Rev. Messrs. Hall and Aydelott, and Messrs. Forbes and King were appointed said committee.

The following report was laid before Convention and unanimously agreed to.

The committee to whom was referred so much of the Rt. Rev. Bishop's address to the convention as relates to the Church Scholarship society, have had the same under consideration and make the following report.

They acknowledge and deplore the great want of laborers in the ministry of our Church; and no where perhaps is this want more severely felt than in Ohio. They would therefore omit nothing, which in the providence of God, might reasonably be expected to relieve this deplorable want: and although other institutions under the management of this Convention, have not produced all the fruits anticipated from them; yet they think no case can more feelingly appeal to the hearts of christians, than the situation of a pious youth unable from want of pecuniary means, to prosecute such studies as would fit him for ministerial usefulness in the church, to which he may perhaps be directed as well by conscience as by choice.

Nor do your committee believe any means can be devised, which under providence, is more likely to aid the opperations of the Missionary Society of the Diocese, than by providing the means for educating, all who are called by the Spirit of God to preach the word, for the ministry of our own Church. They believe however, that any institution formed for this purpose, should be placed exclusively under the ecclesiastical authority of this Diocese, as we are in a situation of the most pressing want, and unable of ourselves even to supply our own most urgent necessities, much less minister to the necessities of others. We therefore re-

the Rt. Rev. Bishop Chase resigning his charge as Diocesan of Ohio, made the following Report, which was *unanimously* agreed to:—

The Committee to whom was referred the letter of the Rt. Rev. Philander Chase to the Convention, and the whole subject matter thereof, resigning his Episcopate and with it the office of President of Kenyon College; have had the same under consideration, and beg leave to report: That your Committee, urged by the high considerations which are invoked in the present struggle between the Rt. Rev. P. Chase and the Convention of the Protestant Episcopal Church of Ohio, as to the exercise of power as Bishop in the office of President of Kenyon College, immediately after their organization, waited upon the Bishop, and urged him by all the considerations of regard to the Church, fondness for the Seminary, and attachment to his friends, to recall the letter of resignation. It was stated by us to him, that we believed the Convention would not change their already unanimously expressed opinion as to the source and origin of power, and the proper authorities by whom it could be exercised—That they believed it a matter of principle founded in the constitution and in accordance with the spirit of the age, that the will of *no one individual* should be the rule of conduct for all others connected with the College—That whatever might have been the intention in founding and carrying on a Theological Seminary alone, that intention is lost and merged in the constitution and acts of incorporation ratified and adopted in relation to the Seminary and College—That the Board of Trustees would enact a system of By-Laws for the government of the Institution, in which regard should be had to the power of the President, to give him in cases of admission, suspension or expulsion, an *unqualified veto*; and in all other matters of faculty authority, *a qualified veto*: That to all these inducements and reasons, the Rt. Rev. P. Chase gave but one answer—that it was a matter of conscience and principle with him, to assert his Episcopal authority in his character of President, and that he ought not, and would not, yield the position, that he, as such, had the right to assert and exercise his discretionary authority and will, in contravention of, and in opposition to any limitation of the same, by the Board of Trustees.

Your Committee therefore, with pain announce to their constituent body, that they believe the matter of dispute, being considered by both sides, a matter of conscience and fundamental principle, is irreconcilable: they therefore recommend the adoption of the following resolution:—

Resolved, That the resignation of the Rt. Rev. Philander Chase, be received, and that the Episcopate of the Diocese of Ohio is hereby declared vacant.

JOHN HALL,
B. P. AYDELOTT.
EDW'D. KING,
JOHN FORBES.

SEPTEMBER 10th, 1830.

It was then on motion, *Resolved*, That this Convention do proceed at 10 o'clock this day, to elect a Bishop to fill the vacancy in the Diocese of Ohio, occasioned by the resignation of the Rt. Rev. P. Chase.

On motion, adjourned till 10 o'clock.

September 10th, 10 o'clock A. M.

The Convention again assembled and after some time spent in silent prayer to God, on motion, proceeded to the election of a Bishop for the Diocese of Ohio.

The Rev. Messrs. Hall and Bausman were appointed tellers on the part of the clergy, and Messrs. King and Colston on the part of the Laity.

The order of the Clergy then proceeded to nominate and appoint by ballot some fit and qualified person to be Bishop of this Diocese in place of the Rt. Rev. Bishop Chase resigned.

Upon counting the ballots, the tellers reported to the President that the Rev. Charles P. McIlvaine of Brooklyn, New York, had received fifteen.

Whereupon, it was [illegible] the whole number of votes given in. *Charles P. McIlvaine* was nomd. from the Chair, that the Rev. of the Clergy by a *unanimous* vote. [illegible] appointed on the part

The laity then proceeded to vote by parishes, [illegible] entitled to one vote. Upon counting the ballots, [illegible] being ported twenty five votes to have been given for the Rev. C. P. VAINE being the whole number of Parishes represented in this Convention.

So the nomination of the Clergy was concurred in on the part of the Laity.

Whereupon the Rev. President declared the Rev. *Charles P. McIlvaine* to be duly elected Bishop of the Diocese of Ohio, by a unanimous vote of both orders.

It was then on motion, *Resolved*, That a Committee of two be appointed, to wait on the Rt. Rev. Philander Chase late Bishop of this Diocese, and make him acquainted with the proceedings of Convention in relation to the acceptance of his resignation and the election by the Convention of his successor.

The Rev. Mr. Hall, and Col. Johnston were appointed said Committee.

On motion, *Resolved*, That a Committee composed of two clergymen and two laymen be appointed to draw up a statement of facts, setting forth the causes which have led to the adoption of the measures persued by this Convention.

On motion, *Resolved*, That the Rev. B. P. Aydelotte and Gen.

King be a committee to prepare the testimonial in favor of the Bishop elect, for the signatures of the Clergy and Laity.

On motion, the following resolution was offered, and ordered to lie on the table.

Resolved, That it does not appear by any evidence exhibited to, or in possession of this Convention, that the authority claimed by the late Diocesan as President of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio, is "a positive and absolute authority," or unconstitutional as is alledged in the letter of the "Professors of Kenyon College," addressed to him, and referred to in his address to the Convention.

The Committee appointed to prepare the necessary testimonial for the Bishop elect, presented the following, which was signed by all the Clergy and Laity present at this Convention entitled to seats in the same.

WE, whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded, that it is our duty to bear testimony on this solemn occasion, without [illegible] affection, do, in the presence of ALMIGHTY GOD, as we are informed, justly CHARLES P. MCILVAINE [illegible] error in religion or for viciousness liable to evil report [illegible] not know or believe, there is any impediment in life, and [illegible] of which he ought not to be consecrated to that We do, moreover, jointly and severally, declare, that in our consciences, believe him to be of such sufficiency in God learning, such soundness in the faith, and of such virtuous and pure manners, and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honor of GOD, and the edifying of His Church, and to be a wholesome example to the flock of Christ.

1. SAMUEL JOHNSTON, Rector of St. Paul's, Cincinnati.
2. B. P. AYDELOTT, Minister of Christ Church, do.
3. ETHAN ALLEN, Minister of Christ Church, Dayton.
4. JOHN P. BAUSMAN, Jr. Minister of St. Paul's, Chillicothe.
5. HENRY CASWALL, Minister of All Saints, Portsmouth.
6. GEO. DENISON, Prof. of Math. and Nat. Philos. Ken. Col.
7. C. W. FITCH, Professor of Languages in do.
8. JOHN HALL, Minister of St. Peter's Church, Ashtabula.
9. JAMES MCELROY, Minister of Trinity Church, Cleaveland.
10. JOHN O'BRIEN, Missionary.
11. WILLIAM PRESTON, Minister of Trinity Church Columbus.
12. JOHN P. ROBINSON, Minister of St. James', Zanesville.
13. ALVAH SANFORD, Minister of St. Paul's, Medina.
14. WILLIAM SPARROW, Milnor Prof. of Divinity, in Ken. Col.
15. MARCUS T. C. WING, Minister of St. James', Boardman.

1. JOSIAH BARBER, Trinity, Cleaveland.
2. H. BRUSH, THOMAS ORR, } St. Paul's, Chillicothe.
3. AMOS WOODWARD, LUKE KIELER, } St, Paul's, Norwalk.
4. JAMES GLASS, St. Matthew's, Perry.
5. DAVID PRINCE, Grace, Berkshire.
6. C. HOWARD, WM. LITTLE, } St. Peter's, Delaware.
7. ROWLAND CLAPP, St. John's, Stow.
8. JOHN C. AYERS, St. Peter's, Morristown.
9. ALFRED BLAKE, St. Philip's, Circleville.
10. EDW. KING, JOHN FORBES, } St. Paul's, Cincinnati.
11. S. P. ALDERMAN, Christ, Windsor.
12. JOHN MITCHELL, St. Mark's, Mill Creek.
13. JOHN H. VEIRS, St. Paul's, Steubenville.
14. WARREN MUNGER, Christ Church. Dayton.
15. EDW'D. COLSTON, Christ Church, Cincinnati.
16. GEORGE ROE, St. James', Zanesville.
17. JOHN BAILHACHE, Trinity, Columbus.
18. [illegible]
19. ARIUS NYE, [illegible] St. Paul's, Mount Vernon.
M. FRENCH, }
20. ANSON CLARK, St. Paul's, Marietta.
21. STEPHEN MAYNARD, DAYTON TOPPING, } St. John's, Worthington.
22. JOHN HOLLISTER, St. James', Hanover,
23. JOHN JOHNSTON, St. James', Piqua.
24. ROBERT MAXWELL, St. James', Cross Creek.
25. CURTIS BEARDSLEY, St. James', Boardman.

Gambier, Ohio, September 10th, 1831.

The Committee appointed to wait on the Rt. Rev. Bishop Chase and inform him of the acceptance of his resignation, reported that they had discharged the duty assigned them.

On motion, the resolution relating to the powers claimed by the Bishop, laid upon the table, was again taken up, and after some discussion, the mover having withdrawn, it was, by a *unanimous* vote indefinitely postponed.

On motion, of the Rev. B. P. Aydelott, it was *Resolved*, That the Standing Committee of this Diocese be directed and are hereby directed forthwith to attend to the duties which devolve upon them in consequence of the election of the Rev. C. P. McIlvaine and of the vacancy of the Episcopate of this Diocese.

On motion, the Report of the Committee on the 12th Canon was taken up, amended and finally passed as follows:—

The Committee to whom was referred the resolution respect-

ing the twelfth Canon, beg leave respectfully to report, that they recommend the repeal of the whole Canon and the substitution of the following:—Every parish which has been duly organized, shall be entitled to send two delegates to this Convention, provided that notice of said organization shall be given to the Bishop, or in case of a vacancy, to the Standing Committee, at least three months previous to the meeting of the Convention.

On motion, *Resolved*, That the last clause of the second article of the Constitution of this Diocese be so altered as to read,—"The lay delegates must show that they have been duly chosen or appointed by the congregation or vestry, from the communicants of the church which they represent."

On motion of the Rev. Dr. Aydelott, *Resolved unanimously*, That this Convention cordially thank the Rev. Samuel Johnston for the diligence, patience, and kind manner with which as the senior Presbyter of this Diocese, he has according to the Constitution discharged the duties of Chairman of this body.

Mr. Kieler the delegate from Norwalk obtained leave of absence for the remainder of the session.

Adjourned, to meet at 4 oclock.

September 10th, 4 o'clock P. M.

Assembled according to adjournment. The Report of the Committee containing the statement explanatory of the proceedings connected with the resignation of the late Diocesan was read, and on motion it was ordered that the same be referred to the Board of Trustees, and the Committee discharged.

On motion, *Resolved*, That the thanks of this Convention be presented to the Secretary, and the assistant Secretary for their attention to the very arduous duties that have devolved upon them, at this meeting of the Convention of Ohio.

On motion, *Resolved*, That the Convention adjourn to meet in this place on the first Wednesday of September, 1832.

The Convention then by invitation of the President united in singing the 133d Psalm, and after prayer and the benediction, separated

SAMUEL JOHNSTON,
President.

WILLIAM SPARROW, *Secretary.*

C. W. ADAMS, *Assistant Secretary.*

APPENDIX.

(NO. 1.)

OFFICERS OF THE

"PRAYER BOOK, SUNDAY SCHOOL AND TRACT SOCIETY OF THE DIOCESE OF OHIO," FOR 1831—'32.

The BISHOP of the Diocese, *ex officio, President.*

Vice-Presidents.

Rev. J. P. BAUSMAN,	B. WELLS,
" A. SANFORD,	A. NYE,
" N. STEM,	E. COLSTON,
" J. MCELROY,	H. BRUSH,
" C. W. FITCH,	T. ORR,
" M. T. C. WING,	J. JOHNSTON,

Rev. WILLIAM SPARROW, *Cor. Sec'y.*

H. W. ADAMS, *Rec. Sec'y.*

Executive Committee.

Rev. Messrs. SPARROW, WING, FITCH and [illegible]

Messrs. ORR, DYER and ADAMS.

H. DYER, *Depositary.*

OFFICERS OF THE

"PROTESTANT EPISCOPAL MISSIONARY SOCIETY WITHIN AND FOR THE DIOCESE OF OHIO," FOR 1831—'32.

The BISHOP of the Diocese, *ex officio, President.*

Rev. WILLIAM SPARROW, *Vice President.*

Rev. ETHAN ALLEN, *Cor. Sec'y.*

Rev. M. T. C. WING, *Rec. Sec'y.*

MATTHEW MATTHEWS, *Treasurer.*

Managers.

Rev. J. P. BAUSMAN,	J. JOHNSTON,
" WILLIAM PRESTON,	J. BAILHACHE,
" WILLIAM SPARROW,	M. MATTHEWS,
" SAMUEL JOHNSTON,	E. COLSTON,
" ETHAN ALLEN,	T. ORR,
" M. T. C. WING,	E. KING.

(NO. 2.)

STATISTICS OF THE DIOCESE---1831.

NAMES OF PARISHES AMD PLACES.	Families.	Communicants.	Baptisms, (Infants.)	Ad'l Baptisms.	Marriages.	Funerals.	Catechumens.	S. S. Scholars.	MINISTERS.
Christ Church, Dayton,		15	3	1	4	6			Rev. Ethan Allen.
St. James', Piqua,	30	24						40	Ditto.
St. John's, Troy,									
Christ Church, Cincinnati,		55			3	9	53		Rev. B. P. Aydelott, M. D.
St. Paul's, Chillicothe,		44	2	2	2	6			Rev. J. P. Bausman.
St. Philip's, Circleville,		14	6	3					Ditto.
All Saints', Portsmouth,	20	20	4		4				Rev. Henry Caswall.
Vicinity of Kenyon College,*			2		2				Ditto.
Sundry places,*			11		11	2			Rev. C. W. Fitch.
St. Peter's, Ashtabula,		78	7		7	6			Rev. John Hall.
St. Paul's, Cincinnati,	94	73	38	1	39	19	54	100	Rev. Samuel Johnston.
St. Matthew's, Hamilton,*			2		2				Ditto.
Christ Church, Dayton,*			3	1	4				Ditto.
Trinity Church, Cleaveland,	32	27	5		5	11		40	Rev. James McElroy.
Sundry places,*			15		15	11			Ditto.
St. Paul's Steubenville,	40	60	12	1	13	1 6		100	Rev. Intrepid Morse.
St. James', Cross Creek,	60	110	12		12	1 2		30	Ditto.
Brooke County, Virginia,*			11	3	14	1 3			Ditto.
St. Peter's, Ashtabula,*			1		1	6			Rev. John O'Brien.
Trinity Church, Columbus,	36	46	9	5	14	15		203	Rev. William Preston.
St. John's Worthington,	35	53	14		14	4		115	Ditto.

St. James', Zanesville,												Rev. J. P. Robinson.
St. Paul's, Medina,	36	39		2	2	3	3				Rev. Alvah Sanford.
St. Stephen's, Grafton,	10	17	3		3		1				Ditto.
Strongsville and Akron,*			4		4		1				Ditto.
Sundry places,*			10		10		1				Rev. William Sparrow.
St. Paul's, Mount Vernon,			3		3		2				Ditto.
St. Peter's, Delaware,		63									Rev. Nathan Stem.
Grace Church, Berkshire,											Ditto.
Places not specified,*			11	6	17	1	2				Ditto.
St. James,' Boardman,		38	5		5	2	5		40		Rev. M. T. C. Wing.
Union Church, Vienna,*		9	6		6		1				Ditto.
St. John's, Stow,*			1		1						Ditto.
St. Matthew's, Perry,		31							58		
St. John's, Church, Stow,	27	15	4		4						
Christ Church, Windsor,		20									
St. Paul's, Norwalk,	12	20									
Trinity Church, Newark,		6									
St. James', Hanover,		6									
St. Peter's, Morristown,											
St. Mark's, Mill-Creek,											
St. Luke's, Marietta,											
St. Thomas', St. Clairsville,											
St. Mark's, Columbia,											
St. Michael's, Unionville,											
St. James', Batavia,											
St. John's, Springfield,											
Christ Church, Seneca,											
St. John's, Liverpool,											
Christ Church, Beaver,											

* In the places thus marked, there is no pastoral connection between minister and people.

Errata.—Page 5, 19 lines from bottom, for *the* read *this*; same page, 9 lines from bottom, for *the* read *these*; same page, 5 lines from bottom, for *forms* read *former*. Page 12, 18 lines from top, before *Resolved* read "A motion was offered to repeal the 12th Canon, Whereupon, it was, on motion—" Page 32, last line, for "1830" read "1831."

NOTICE.

THE next Annual Convention of the Diocese of Ohio, will be held at GAMBIER, Knox County, on the *First Wednesday of September*, A. D. 1832.

WILLIAM SPARROW,
Secretary of the Convention

JOURNAL

OF

THE PROCEEDINGS

THE NEW YORK PUBLIC LIBRARY
P 32766
ASTOR, LENOX AND TILDEN FOUNDATIONS.
1895.

OF THE

FIFTEENTH

ANNUAL CONVENTION

OF THE

ROTESTANT EPISCOPAL CHURCH

IN

THE DIOCESE OF OHIO,

HELD AT GAMBIER, SEPTEMBER 5th, 6th, 7th & 8th.

1832.

——0000——

ACLAND PRESS, GAMBIER, OHIO:

GEORGE W. MYERS, PRINTER.

1832.

A LIST OF THE

CLERGY OF THE DIOCESE OF OHIO.

—000—

r. ETHAN ALLEN, Rector of Christ Church, Dayton.
r. B. P. AYDELOTT, Rector of Christ Church, Cincinnati.
r. JOHN P. BAUSMAN, Minister of St. Paul's, Chillicothe.
r. JOHN L. BRYAN, Rector of St. James' Church, Boardman.
r. HENRY CASWALL, Minister of All Saints', Portsmouth.
r. GEO. DENISON, Prof. of Nat. Phil. & Math. in Kenyon College.
r. C. W. FITCH, Professor of Greek in Kenyon College.
r. JOHN HALL, St. Michael's Church, Unionville.
r. SAMUEL JOHNSTON, Rector of St. Paul's, Cincinnati.
r. N. LYSTER, Minister of Trinity Church, Cleaveland.
r. JAMES MCELROY, Minister of St. Peter's Church, Delaware; Grace Church, Berkshire, & St. Paul's, Radnor.
r. INTREPID MORSE, Minister of St. Paul's Church, Steubenville, and St. James' Church, Cross-Creek.
r. WM. PRESTON, Minister of Trinity Church, Columbus.
r. R. V. ROGERS, Minister of St. John's Ch. Worthington.
r. ALVAH SANFORD, Minister of St. Paul's, Medina, and St. Stephen's, Grafton.
r. WM. SPARROW, Milnor Prof. of Theology in Kenyon Col.
r. M. T. C. WING, Missionary.

JOURNAL

OF THE

PROCEEDINGS OF THE CONVENTION.

GAMBIER, September 5th, 1832.

At this time and place, the Convention of the Protestant Episcopal Church in the Diocese of Ohio assembled.

Present, the Rev. Messrs. ETHAN ALLEN, B. P. AYDELOTT, JOHN P. BAUSMAN, JOHN L. BRYAN, GEORGE DENISON, C. W. FITCH, JAMES MCELROY, WILLIAM PRESTON, R. V. ROGERS, A. SANFORD, W. SPARROW, M. T. C. WING, with several lay delegates.

Morning Prayer was read and the Communion administered by Rev. Messrs. MORSE and BRYAN, and the sermon preached by Rev. B. P. AYDELOTT.

The religious exercises having been concluded, the Rev. JOHN L. BRYAN as the senior Presbyter present, took the chair.

The Secretary being absent, the Rev. C. W. FITCH was appointed Secretary pro tem.

On motion, *Resolved,* That a Committee of two be appointed to receive the certificates of the Lay Delegates and report thereon to-morrow.—Rev. JAMES MCELROY and Col. JOHNSTON were appointed said Committee.

On motion, of Rev. Mr. ALLEN, *Resolved,* That there be during the sitting of this Convention a prayer meeting at 6 o'clock every morning, and regular religious exercises at 11 o'clock A. M.

On motion, adjourned till to-morrow morning at 9 o'clock.

September 6th, 9 *o'clock A. M.*

Convention met agreeably to adjournment, and was opened with prayer by the senior Presbyter, Rev. Mr. Bryan.

The Committee appointed to examine the credentials of the lay delegates to the Convention, reported the following persons as entitled to a seat therein:—

EBENEZER ALLING, WARNER TERRY, } *St. Paul's Church, Mount Vernon.*
CHAS. B. GODDARD, JOHN T. FRACKER, } *St. James' Church, Zanesville.*
HEMAN DYER, JOHN CLEMENTS, } *Harcourt Parish, Gambier.*
JOHN HICKCOX, WILLIAM HALL, } *St. Paul's Church, Medina.*
ROWLAND CLAPP, *St. John's Church, Stow.*
SOLOMON SMITH, CALEB HOWARD. } *St. Peter's Church, Delaware.*
ALEXANDER HOLMES, *Trinity Church, Newark.*
BEZALEEL WELLS, JOHN H. VIERS, } *St. Paul's Church, Steubenville.*
ALFRED BLAKE, *St. Philip's Church, Circleville.*
JOHN MCCULLOUGH, BOOZ M. ATHERTON, } *St. John's Church, Springfield.*
ABRAHAM EDWARDS, *St. Paul's Church, Radnor.*
ASA BALDWIN, *St. James' Parish, Boardman.*
WILLIAM S. RICHARDS, *St. Luke's Church, Granville.*
AMOS WOODWARD, PLATT BENEDICT, } *St. Paul's Church, Norwalk.*
JOHN HOLLISTER, *St. James' Church, Licking County.*
JOHN JOHNSTON, *St. James' Church, Piqua.*
ALVAH GUION, *St. John's Church, Troy.*
JAMES FOSTER, *St. Mark's Church, Mill-Creek.*
GEORGE H. GRISWOLD, DAYTON TOPPING, } *St. John's Church, Worthington.*
HENRY GASSAWAY, *Christ Church, Cincinnati.*
JAMES KELLOGG, *Trinity Church, Cleaveland.*
ARIUS NYE, *St. Luke's Church, Marietta.*
DAVID PRINCE, CARLOS CURTIS, } *Grace Church, Berkshire.*
JOHN TRIMBLE, JAMES GLASS, } *St. Matthew's Church, Perry.*
ROBERT MAXWELL, *St. James' Church, Cross-Creek.*
MATTHEW MATTHEWS, P. B. WILCOX, } *Trinity Church, Columbus.*
S. P. CHASE, *St. Paul's Church, Cincinnati.*

On motion, it was *Resolved*, That this report be agreed to.

On motion, the Convention went into the election of Secre-

tary. Rev. Mr. Allen and Mr. Nye were appointed tellers. The Rev. William Sparrow was chosen Secretary.

On motion, *Resolved*, That a Committee of two be appointed to draw up rules of order for this House. Rev. Mr. Rogers and Mr. Kellogg were appointed.

On motion, *Resolved*, That the Secretary be allowed to choose an assistant Secretary. Mr. H. Dyer was accordingly chosen.

The Committee appointed to prepare rules of order, reported the rules of the house for last year, as the rules for this. They are the following:—

ARTICLE 1. The business of every day shall be introduced with prayer.

ART. 2. The minutes of the Journal of the preceding day, shall be read every morning after divine service.

ART. 3. When the President takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.

ART. 4. No member shall absent himself from the service of the house, unless he have leave, or be unable to attend.

ART. 5. When any member is about to speak in debate, or deliver any matter to the House, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself strictly to the point in debate.

ART. 6 No member shall speak more than twice in the same debate, without leave of the House.

ART. 7. A question being once determined, shall stand at the judgment of the House, and shall not be again drawn into debate, unless it should be on motion for reconsideration: which motion can only be made by a member voting in the majority, on the question proposed to be reconsidered.

ART. 8. When the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the house, or read any book.

ART. 9. Every member who shall be in the house, when any question is put, shall, on a division, be counted, when he is not particularly interested in the decision.

ART. 10. No motion shall be considered as before the House, unless it be seconded and reduced to writing when required.

ART. 11. When any question is before the House, it shall be determined on before any thing new is introduced, except the question for adjournment, postponement, or amendment.

ART. 12. The question, on motion for adjournment, shall be taken before any other, and without debate.

ART. 13. When the House is to rise, every member shall keep his seat, until the President leave the chair.

On motion, of Mr. Nye, it was further *Resolved*, That the ayes and noes upon every question shall be taken and recorded at the request of any two members.

On motion, of Rev. Mr. Bausman, it was also *Resolved* to amend the rules of order by the addition of the following:—The members of the Convention shall always, except in those cases specially provided for by the Constitutions and Canons, vote as one body, unless three members call for a division of the orders.

On motion, of Col. John Johnston, the following preamble and Resolution was offered:—Whereas the sixth Canon of the Gen. Convention of 1820, prescribes that "in case the election of a Bishop shall take place within a year before the meeting of the General Convention, all matters relative to the consecration, shall be deferred until the said meeting"—and whereas difficulties have arisen in the way of the consecration of the Rev. gentleman elected by the Convention of this Diocese in the year 1831, therefore

Resolved, That this Convention proceed forthwith to the election of a Bishop, in order that "all matters relative to his consecration," may be regularly and canonically brought before the next General Convention.

On motion, of Mr. Bezaleel Wells, it was proposed to strike out all that follows the word *Resolved* in the foregoing Resolution, and substitute the following:—

Resolved, That the resignation of the Rt. Rev. P. Chase tendered to the Diocese at the last Convention thereof, was not an effectual resignation of his Episcopal jurisdiction, because inconsistent with the sacred trust reposed in the Episcopal office, and that the acceptance of the same and the election of a successor by the Convention, were not warranted by the Constitution and Canons of the Protestant Episcopal Church in the United States, but on the contrary were repugnant to the constitution of said church, uncanonical and hence invalid and void.

On motion, of Mr. Salmon P. Chase, it was proposed that a committee of five be appointed to take the foregoing Resolution and amendment into consideration and report thereon at 3 o'clock. This proposition was negatived.

On motion, the Convention adjourned to meet again at 2 o'clock, P. M.

September 6, 2 *o'clock, P. M.*

Resolved, That the Rev. Dr. Smith of Kentucky be invited to ıke an honorary seat in this Convention.

On motion, of Mr. Nye, the Convention proceeded to consider ıe Resolution offered by Mr. Johnston, together with the amendıents offered by Mr. Wells.

On motion, the house adjourned to meet to-morrow morning t 8 o'clock.

September 7th, 8 *o'clock, A. M.*

Convention met pursuant to adjournment. Prayer was read y the Chairman. The minutes of the preceding day were read nd adopted.

On motion the House went into the unfinished business of yeserday.

Whereupon Mr. Goddard offered the following amendments o the amendment of Mr. Wells:—

Resolved, as the sense of this Convention, that the Bishop of he Diocese is ex officio the executive head of the Theological ieminary and of Kenyon College;—That the Trustees of the nstitution have the whole power to enact by-laws and regulaions for its government;—That the General Convention is the ole arbiter of difficulties between the Bishop and the Trustees, nd of the constitutionality of any act or by-law—And that until he decision of the Convention can be obtained, the Bishop is ound to administer the government of the Institution in strict onformity to the enactments of the Trustees.

Resolved, That the Rt. Rev. P. Chase be, and he is hereby espectfully requested to withdraw his resignation of the Episcoıate of this Diocese, which was communicated to the last Conention, and resume the functions of that office.

A vote by orders, and the ayes and nays being called for, they tood as follows:

Of the Clergy: *Aye.*—Morse—1.

Noes.—Bryan, Aydelott, Bausman, Denison, Fitch, McElroy, Preston, Rogers, Sanford, Sparrow and Wing—11.

Of the Laity: *Ayes.*—C. B. Goddard, J. T. Fracker, John Clements, John Hickcox, A. Holmes, B. Wells, J. H. Viers, J. McCullough, B. M. Atherton, J. Foster, G. H. Griswold, D.

Topping, Arius Nye, Carlos Curtis, J. Glass, R. Maxwell, S. P. Chase—17.

Nays.—E. Alling, W. Terry, H. Dyer, W. Hall, R. Clapp, S. Smith, C. Howard, A. Blake, A. Edwards, A. Baldwin, W. S. Richards, A. Woodward, P. Benedict, J. Hollister, J. Johnston, A. Guion, H. Gassaway, J. Kellogg, D. Prince, J. Trimble, M. Matthews, and P. B. Wilcox—22.

So the amendment of Mr. Goddard was lost.

The amendment of Mr. Wells was next called up. The ayes and noes having been required, were found to stand as follows:

Of the Clergy: *Aye.*—Morse—1.

Noes.—Bryan, Aydelott, Bausman, Denison, Fitch, McElroy Preston, Rogers, Sanford, Sparrow, Wing—11.

Of the Laity: *Ayes.*—Goddard, Fracker, Clements, Hickcox, Wells, Viers, McCullough, Atherton, Foster, Griswold, Topping, Nye, Glass, Maxwell—14.

Noes.—Alling, Terry, Dyer, Hall, Clapp, Smith, Howard, Blake, Edwards, Baldwin, Richards, Woodward, Benedict, Hollister, Johnston, Guion, Gassaway, Kellogg, Prince, Trimble, Matthews, Wilcox, Holmes, Curtis, Chase—25.

So the amendment of Mr. Wells was lost.

The original resolution of Col. Johnston was then brought forward and passed by the following vote, the ayes and noes having been called for:

Of the Clergy: *Ayes.*—Bryan, Allen, Aydelott, Bausman, Denison, Fitch, McElroy, Preston, Rogers, Sanford, Sparrow and Wing—12. *Nay.*—Morse—1.

Of the Laity: *Ayes.*—Alling, Terry, Dyer, Hall, Clapp, Smith, Howard, Blake, Edwards, Baldwin, Richards, Woodward, Benedict, Holmes, Curtis, Chase, Hollister, Johnston, Guion, Gassaway, Kellogg, Prince, Trimble, Matthews, Wilcox—25.

Nays.—Goddard, Fracker, Clements, Hickcox, Wells, Viers, McCullough, Atherton, Foster, Griswold, Topping, Nye, Glass, Maxwell—14.

After the above resolution was passed, the Chairman called upon the members to engage in silent prayer, before going into the election of a Bishop to supply the vacancy in the Episcopate of this Diocese.

On motion, the following persons were appointed as Tellers: Of the Clergy, Messrs. McElroy and Bausman—Of the Laity, Messrs. Holmes and Matthews.

The Clergy having been first called upon for their ballots, twelve were given in, all in favor of Rev. *Charles P. McIlvaine*, as the future Bishop of this Diocese.

The Laity were next called upon for their votes, when the ballots of *nineteen* Parishes were presented, all likewise in favor of Rev. *Charles P. McIlvaine* as the Bishop of this Diocese. So the nomination of the Clergy was concurred in on the part of the Laity; whereupon the Rev. President of the Convention declared the Rev. *C. P. McIlvaine* to be duly elected Bishop of the Diocese of Ohio by the unanimous vote of both orders.

On motion, *Resolved*, That a Committee of two be appointed to prepare the testimonials in favor of the Bishop Elect, for the signatures of the clergy and laity. Rev. B. P. Aydelott and Mr. Wilcox were nominated and appointed said committee.

The following preamble and Resolutions were then offered by Mr. Chase, aud passed by the Convention.

Whereas this Convention entertain a high sense of the great and unwearied efforts of their late Bishop in promoting the prosperity of the Diocese of Ohio and in founding Kenyon College, and whereas by his resignation the connexion between him and the Diocese is finally dissolved: Therefore,

Resolved, That this Convention recommend to the several parishes and the individual Episcopalians of this Diocese, to raise by private subscription a sufficient sum to purchase an annuity of —— dollars, on the lives of the Rt. Rev. P. Chase and Mrs. Chase and the survivor of them, for the benefit of the family of the Rt. Rev. P. CHASE.

Resolved, That a committee of three be appointed to superintend this subscription, receive the monies, and appropriate them to the purpose designated in the foregoing Resolution.

Agreeably to the last Resolution, a Committee of three were appointed, consisting of the following persons: Rev. Samuel Johnston, Col. John Johnston, and Mathew Mathews.

The following Resolution was offered by Mr. Booz M. Atherton, and laid upon the table:—

Resolved, That the Rt. Rev. the Bishops of the Protestant Episcopal Church in the United States of America be and they are hereby earnestly invoked, to exercise the power of visitants of the Theological Seminary of the Diocese of Ohio, according to the provisions of the Constitution of said Seminary.

Resolved, That the Gen. Constitution of the Protestant Episcopal Church in the United States of America is requested to notice the rules, regulations and statutes, and other proceedings

of the Trustees of the Seminary of this Diocese, with a view of their supervision of the same as contemplated in the Constitution of said Seminary.

On motion, the Reports from the several Parishes were called for and read: they are as follows:—

CHRIST CHURCH, DAYTON.

Rev. Ethan Allen

Reports Communicants (added 3, died 2 and removed 1, since last report) 15; Families, upwards of 50; Baptisms (one adult) 3; Marriages 7; Funerals (8 not of his congregation) 10.

He has officiated in this parish three-fourths of his Sabbaths. The weekly lecture commenced last year during the summer, was discontinued for want of a room suituable for meeting. A Sabbath-school with 7 teachers and 30 scholars was commenced in January and continued into May; it is intended to be resumed again in a few weeks. A Gothic Church 45 by 65 feet is now erecting, and is ready to receive the roof.—The basement furnishes two large and convenient school rooms, besides a vestry room and a room for society meetings. It will be ready for consecration, it is hoped, by Christmas. A Female Benevolent Society was formed during the winter, whose success has been flattering.

At *St. James Church, Piqua*, he has paid monthly visists—preached 29 times, attended a number of prayer meetings and delivered an address before the Colonization Society. The present number of Communicants 31—11 having been added and 4 removed—Families about 33; Baptisms 2. Service was generally performed on the Sabbath by Col. Johnston a lay reader; but recently it is performed by Mr. A. Guion, a candidate for orders. Connected with this Church are two Sunday-schools, having 100 scholars. A chapel is commenced for the convenience of a neighborhood about 7 or 8 miles north from Piqua, and will be ready for worship this fall.

At *St. John's Church, Troy*, he has also paid monthly visits and preached 16 times. Communicants 9, Families 16, Baptisms (two adults) 6, Marriage 1, Funeral 1. Mr. Guion has performed service there a few times. The prospects are very encouraging. It is believed that a church will be erected there during the coming year.

At *Yellow Spring* he has preached 4 times and baptized 2, one of which was an adult. Here are three Communicants. A subscription amounting to about one thousand dollars has been obtained towards building a Church, and the brick are in part burnt.

At Cincinnati he has preached three times and baptized one infant.

At Mill-Grove, six miles east of Lebanon, a house of worship is now being erected for the use of the Episcopalians and Methodists conjointly. A lady of the Episcopal Church has a Sunday-school under her care of about 40 scholars.

Twenty-six Communicants have thus been added to the churches under his care—14 have been Baptized and 4 places of worship are now being erected. From the statements here made, it will be perceived, that the field of labor now open in the Miami country, presents encouraging prospects and calls for many laborers instead of one.

CHRIST CHURCH, CINCINNATI.

Rev. B. P. Aydelott.

Marriages 7, Funerals 12, Communicants 57, Catechumens about 20. Since the last Convention this Congregation has built a commodious two story brick edifice for Sunday-school purposes, weekly lectures, &c. The library belonging to the Sunday-school has been much enlarged. The state of this congregation is in many respects highly encouraging,—it is perfectly united, and they who have made a public profession of the name of the Lord Jesus, appear to be steadily growing in light and grace. African Colonization, the cause of Missions, and other benevolent operations of the day continue, as usual, to be approved and patronized.

ST. JAMES PARISH, BOARDMAN.

Rev. John L. Bryan.

This parish became the object of my ministerial care about the first of October, 1831. Since which time, it has regularly had two thirds of my services—Its temporal and spiritual condition is upon the whole encouraging, and although there has not been any immediate visible display of the Divine power amongst us, yet it is believed, that a gradual work of grace is advancing, which from time to time is manifesting itself in the increased number of those who publicly profess the religion of Jesus.

Public worship is well attended, the services performed in a devotional and animated manner, while it is believed the music of the choir is not surpassed by many village churches, much attention having been paid by the members to thus worshipping the Lord in the beauty of holiness.

The ladies of the parish have been engaged during the past year in preparation for a *fair*, the avails of which were principally designed to be appropriated in aid of the Greek Mission. On the fourth of July the exhibition of useful and fancy articles took place, which resulted in a sale to the amount of from 35 to 40 dollars. Although this sum is small, when compared with the offerings of the wealthy, we have reason to bless God and take courage, for the measure of success which has been granted by Him to the labors of a *little flock*.

The Sunday-schools (ten in number) attached to this Parish receive the fostering care of the members, the duties of the Superintendants and teachers are punctually discharged, and the children, it is hoped, are gradually acquiring a knowledge of divine truth.

Two Bible classes are attended by the Rector—the Union Questions form the text book, but extended explanations—and exhortations—in the way of lectures, accompany each lesson. The most of the members being in the morn of life, a reasonable hope is cherished that e'er long they will devote to God the most acceptable of all offerings, aspirations of contrite and grateful hearts.

The parish records show the following result:—Communicants, whole number 43; added this year 5, died 2, Present number 41; Baptisms, 1 infant; Funerals 2, Marriages 2.

In Parkman, Geauga county, the Rector of St. James' has regularly officiated one Sunday in five, and sometimes one Sunday in six. There are few professed Episcopalians here, yet those few have walked so consistently, as to secure the favorable consideration of christian brethren of other denominations—so much so, that they cheerfully unite in supporting among them Episcopal services. Present indications, therefore, encourage the hope, that the most favorable results may be in time expected, from prudent and faithful labors.

St. John's Parish, Vienna, has had my labors for a portion of time, similar to that bestowed on Parkman, yet from peculiar circumstances growing out of the embarrassments of some connected with the church, they seem to have made but little progress in spiritual things—a few, however, are sincerely attached to the church of their fathers, but esteem themselves too poor, and too few in number to encourage the stated services of a Clergyman among them: indeed from my first visit to them I have viewed this place as missionary ground and labored accordingly.

I have twice preached on the evening of Sunday in St. James' Church, Batavia, distant from Parkman 8 or 9 miles. I was much pleased each time—with the orderly manner in which the

service was concluded—and especially with the performance of the choir, composed as it is, of young persons of both sexes, thus harmoniously uniting their voices in praise to God.

The decent and devout order of this Church is owing, under God, to the zealous and unremitted labors of a few pious churchmen, who do not forsake the assembling themselves together, but open the Church every Sunday with lay-reading—they are anxious to employ a clergyman part of his time. May the Shepherd and Bishop of souls speedily supply their need.

ST. PAUL'S CHURCH, CHILLICOTHE.

Rev. J. P. Bausman.

Baptisms (adult 1, children 13—14; Marriages 6; Funerals 3; Communicants reported at the last Convention 44, added 6—50, removed by death 1, withdrawn 1—2, present number 48.

ST. PHILIP'S CHURCH, CIRCLEVILLE.

A. Blake

As delegate to this Convention, reports that he has officiated as Lay-Reader during the past year in St. Philip's Church, Circleville, and humbly trusts that the word read, has been blessed to the spiritual edification of that promising little flock. A Sabbath-school, auxiliary to the P. E. Sunday-School Union, was established in March, which, by the blessing of God, bids fair for extensive usefulness. The parish has been favored with occasional visits from the Rev. Mr. Bausman, by whom the sacraments have from time to time been administered. The services of a clergyman have been procured whose labors will commence the present month; and with heart-felt gratitude we would bless God for the cheering prospect of the extension of His Church in that place.

Communicants, as reported at the last Convention 14, added 7, removed 2, present number 19; Families 12; Baptisms 1.

ALL SAINTS' CHURCH, PORTSOMUTH.

Rev. Henry Caswall

Reports to the Convention as follows:—Baptisms (infants) 14

Funerals 6, Marriage 1, Baptized persons 110; Communicants reported last year 20, added 4, present number 24.

Since the last Convention he has preached or lectured at Portsmouth and its vicinity 128 times; at Chillicothe for Rev. Mr. Bausman, 4 times; at Cincinnati for Rev. Mr. Johnston, 3 times, and for Rev. Mr. Aydelott once; at Circleville once; at Columbus for Rev. Mr. Preston, once; at Lucasville once; at Piketown once; at Lexington, Ky. 5 times; at Paris, in the same State, twice, and at Maysville once. He has solemnized one funeral at Chillicothe, and has baptized one infant at Lexington.

His congregation continue to occupy their former place of worship at the Bank, but it is earnestly hoped that a suitable church edifice will shortly be erected. He has good reason to believe that the cross of Christ has not been preached in vain; and is thankful to the Giver of all grace for a considerable increase of seriousness and attention on the part of those among whom he has been called to minister. A Bible Class has been in operation for several months, and its prospects of usefulness are very encouraging. The Ladies of this congregation have also recently organized a Sewing Society, and as they have entered upon the undertaking it is believed, under the influence of Christian motives, it may be expected that the Lord will make their pious labors efficient in the advancement of his Church.

ST. JOHN'S CHURCH, STOW.

Rowland Clapp, Delegate.

Communicants about 12, Families within the township which prefer our way of worship to any other, 25. We have held lay-reading steadily, excepting a few Sabbaths. A goodly number gerally attend, and apparently with much interest. We have had preaching only on one Sabbath since the last Convention. We have lately formed a Sabbath-school in our parish which seems to be in a prosperous way.

Rev. George Denison

Reports to the Convention, that immediately after the adjournment of the Convention of last year he left the Diocese, under the patronage of the Board of Trustees of Kenyon College, on business entirely connected with his Professorship. Circumstances and paramount obligations almost wholly precluded his performing any clerical duties except when travelling. He however preached twenty-seven times during his absence in the states of

New-York, New-Hampshire, Vermont and Connecticut, and twice before he left the state of Ohio.

During the fourteen Sabbaths which have elapsed since his return to the Diocese, he has preached twenty-seven times—twice in Zanesville; four times in St. James' Parish, Hanover township, eight times in Mount Vernon, and thirteen times in Gambier and its vicinity.

Being almost the only clergyman that has preached in St. James' Parish during the season, he may be permitted to add a few particulars. The parish is very small and deprived of the services of a resident clergyman. There exists however among these few people, a commendable zeal, founded, the writer trusts, upon gospel grounds. It is hardly too much to say, that this Church continues to exist through the pious exertions of a single family. A flourishing Sabbath-school is taught in this house, the teachers of which are members of the family, and its scholars are collected from the woods. The parish is endeavoring to secure the services of a clergyman a part of the time. At the last visit the writer made to this people, there appeared to exist among a few individuals a gratifying sensibility on the subject of religion.

Rev. C. W. Fitch

Reports, that he has not the charge of a parish, but during the year he has preached, on different occasions, 84 times; at Gambier 20; in the vicinity 22; at Mount Vernon 11; at Newark 10; at Perry 8; at other places 13 times. He has administered Baptism to 7, has married 4, and buried 5.

ST. PAUL'S CHURCH, CINCINNATI.

Rev. Samuel Johnston.

It would have given me pleasure to have been present with the Brethren at the Convention, but indisposition has prevented.

Nothing material has transpired within the last year in the Parish under my charge. While I record with pleasure, that some have exercised "*repentance towards God, and faith towards our Lord Jesus Christ*, and have sought the strengthening and refreshing aids of Divine grace in "*the Holy Communion*," others though less persevering and resolute, are in the judgment of charity, not far from the kingdom of God.

As is usual with us, a weekly lecture; and the Festivals and *Fasts* have been observed.

A class have regularly recited in one of the most popular treatises on the Liturgy, which has been highly useful.

The Sunday School, which had suffered some declension, during the inclemency of the winter, was revived early in the spring and under a new organization, with enlightened, zealous, and faithful teachers, is in a high degree of prosperity. A well selected Library, from three to four hundred volumes, many of them choice and valuable works, is of incalculable benefit to pupils and teachers. I must beg leave to bear my humble testimony in favor of the system of instruction recommended by "*the Protestant Episcopal Sunday School Union*," being so well suited to unfold the peculiarities of our faith, in connexion with evangelical piety.

A Missionary Association has been formed; and the sum of eighty dollars transmitted to the treasurer of the Foreign and Domestic Missionary Society.

A Sewing Society, has been indefatigable in its exertions; and realised from the fruits of its industry in articles sold, about four hundred dollars.

Parish Records.—Families 94; Marriages 9; Baptisms, infants 14; Communicants last year 73; Removed 9, died 3, added 18, present number 79; Funerals 18, Catechumens 55, Sunday School scholars about 100.

Since my last report I have preached at Mount Vernon once, Sunbury once, Portsmouth once, in exchange with the Rev. Mr. Caswall; and administered the Lord's Supper. I have visited Hamilton, Salem, and spent one Sunday in Oxford. The latter place presents an opening for an Episcopal Church, whenever the people can be partially supplied with missionary services.

ST. PAUL'S CHURCH, STEUBENVILLE.

Rev. Intrepid Morse

Reports to the Convention—Families 40; Communicants (removed 6, died 1, added 8)—61; Baptisms (infants 4, adults 2)—6; Marriage 1; Funerals 10; Sunday-school Scholars 75.

The corner-stone of St. Paul's Church was laid with religious services on the 9th of July. The building, which is in the gothic style, 40 by 60, with a tower of 12 feet square, and a basement story, is expected to be finished early next season. Much credit is due for the liberality of the donations made towards promoting this good work; and it is perhaps worthy of record, that the very eligible lot of ground on which the church is erecting, was purchased with the avails of industry in the Ladies' Sewing Society

of this parish. A burying-ground has also been presented by the munificence of an individual, a member of the congregation. The lecture on Wednesday evenings is continued with better attendance, and it is hoped with increased benefit. On the whole, the prospects of this Church are encouraging.

ST. JAMES' CHURCH, CROSS-CREEK.

Families 59; Communicants, exclusive of those in St. John's Church, Springfield, (now nearly completed) about 100; Baptisms (infants) 10; Marriages 5; Sunday-school scholars and catechumens 30.

The prospects of this Church would be more favorable could they oftener enjoy the ministration of the word and ordinances, it still being but once in four weeks on Sundays. Lay-reading is but poorly attended.

Mr. M. has performed service and preached in places other than the above, on an average once a week during the past year; has Baptized twenty-one children; solemnized three Marriages, and attended four funerals.—A portion of these services being performed in Pennsylvania and Virginia, and the remainder principally in Jefferson county, Ohio.

TRINITY CHURCH, CLEAVELAND.

Rev. James McElroy,

Reports, that believing it was his duty, he resigned the charge of Trinity Church, Cleaveland, and accepted a call to St. Peter's Delaware and Grace church Berkshire, some time last spring, and that he continued officiating at Cleaveland until the 6th of May, and took charge of St. Peter's Delaware and Grace Church on the 27th, same month.

The congregation at Trinity was about the same as reported last year. Families 32; Communicants:—died 2, removed 5, added 2, number on the 16th of May 22; Catechumens 3—two of whom were to be admitted to the church at the earliest opportunity: Marriages 4, Funerals 4, Baptisms 2. Owing to the unavoidable absence of the excellent superintendent of the Sunday School, for a few weeks in the earlier part of spring, the school was not so prosperous as reported last year, and Mr. McElroy is unable to report the number of scholars.—The ladies of the congregation continued with praise-worthy zeal their industrious labors to promote it. They furnished the parish church with a full set of beautiful and valuable glass lamps last fall, and with a neatly executed set of heavily plated communion plate—

consisting of two chalices, a patten and flaggon. An Association auxiliary to the Foreign and Domestic Missionary Society of our Church was organized in the parish last spring, and between 20 and 30 dollars promised annually.

ST. PETER'S DELAWARE, AND GRACE CHURCH BERKSHIRE.

Mr. McElroy was very happily disappointed in the state of those parishes. As they were without a pastor for nearly eight months he did not expect to find them in a prosperous state; but the churches were kept open on Sunday, and the service and a sermon read by lay brethren in both parishes: and in Delaware meetings were held in the course of the week, from house to house, for the purposes of prayer and reading the scriptures and sermons, and by these means the churches were preserved, and vital godliness promoted. Indeed the state of these parishes has served to strengthen an opinion long since formed, that if our talented lay members would meet their brethren from house to house to pray with them, and read sermons to them, or speak with them on the things which belong to their peace, our church would soon become as remarkable for her piety and zeal as she is at present for the excellency of her government and liturgy. Families in St. Peter's Delaware 22; Communicants—died 3, removed 6, added 2, present number 46; Marriages 1, Funerals 3, Baptisms 6; Sunday School scholars 107, volumes in Library 215; Bible class 21. Families in Grace Church Berkshire 16, Communicants 21; Baptisms, infants 4, adult 1; Sunday School scholars 50, Bible class 22.

A Female Missionary Association has been lately organized among the ladies of St. Peter's and Grace church to aid the Greek Mission—and our Diocesan Missionary Society. The parish church of St. Peter's is in very excellent repair, and has been lately enclosed with a neat and substantial post and board fence painted white. Grace Church is not yet finished. The parishioners purpose, with divine permission, to floor and plaister it this fall, and to finish it early next year.

ST. PAUL'S, RADNOR.

This parish has hitherto been included in St. Peter's, Delaware. It was regularly organized (as appears from the records of the parish) in 1829, by the Rev. Nathan Stem, and, the parishioners have informed me, reported to our late Diocesan. I officiate once every fourth Sunday in it. The congregation is generally large and attentive, and the parishioners are preparing to build a parish church this fall. They have procured a very eligible site through the liberality of William Little, Esq. of Delaware, and have al-

ready entered into contract with a builder. Families 14, Communicants 14, Baptisms 1.

Mr. McElroy spends three Sundays in four in Delaware and Radnor, and one Sunday in Berkshire, and on this Sunday has a third service in Sunbury. In Delaware he has had a Wednesday evening lecture which is very well attended, and a Tuesday evening meeting among the families at their houses. The bible classes are well attended, as is indeed every meeting for public worship and instruction in the several parishes.

ST. JOHN'S CHURCH, WORTHINGTON.

Rev. R. V. Rogers

Begs to report that since the last Convention he has had the charge of St. John's Parish, Worthington, respecting which he submits the following statistics:

A monthly administration of the communion to which 4 members have been added during the last year. A Bible class which commenced with 15 members now numbers from 45 to 50. This appears to have excited much interest, and holds out a hope of great usefulness.

The Sabbath School, which has been opened by the Minister whenever health permitted, avarages about 100.

Infant Baptisms, 11—Funerals, adult 2, infant 2.

From the great importance attached by the writer to a ministerial connexion with schools, whenever opportunity offers he has attended weekly an infant school in the place, for the purpose of catechetical instruction, and takes pleasure in bearing testimony to the interest excited in the infant mind, which may reasonably be expected ultimately to lead to some good result.

Connected with this church there is a Female Missionary and a Sewing Society.

In addition to the regular discharge of my parochial duties, visits have been made at the following places:

Columbus, preached 10 times—Funerals 4, Baptism 1. Franklinton once.—Delaware 10, Berkshire 9 times—2 Funerals, 1 adult Baptism: at both places administered the Lord's Supper once. At Radnor twice; Kenyon College twice; Perry Township once; Mill Creek once; Coshocton once; Chillicothe thrice; Piketon once; Portsmouth once; Zanesville 4 times, Newark twice; Baptism, 1 infant.

From observation derived from a tour of between 3 and 400 miles in visiting many of our parishes, the visiter would mention his conviction that the low ebb at which our church is in many

places, may be traced to the lamentable want of ministers and the great difficulty of obtaining suitable lay-readers, and would humbly inquire whether some arrangement could not be devised to assure the occasional visits of a clergyman to each Parish.

Having considered himself as called to another sphere of labor, the present Pastor will resign on 23d instant his present charge, so that this increasingly promising Parish will be destitute.

TRINITY CHURCH, COLUMBUS.

Rev. William Preston.

Communicants added since the last Convention 6, died or removed 5, present number 47; Families 40; Burials 8; Baptisms 10; Marriages 7; Sunday-school Scholars, white children 120, colored do. 70, teachers 18. The Female Missionary Society of this parish has contributed 36 dollars to the Parent Society during the past year.

Rev. William Sparrow

Reports, that since last Convention he has preached in Gambier 23 times and in Mount Vernon 21. He has also visited Delaware, Zanesville and Norwalk and preached in each place twice, and Columbus and Chillicothe, and preached in each place three times. He has Baptized one adult and one infant, solemnized one Marriage, and attended one funeral. Much of his time he has been debarred from public duties by sickness.

The Parish of St. Paul's, Mount Vernon, seems to be acquiring strength. The regular congregation is on the increase, and it is believed that by the Divine blessing on faithful ministrations, one highly respectable in numbers might be collected. The number of communicants is as yet small, but we hope soon to see some "added to the Church of such as shall be saved."—The Parish of St. Paul's have recently procured an excellent bell.—Were their church entirely completed and secured, they would possess every facility for conducting public worship.

ST. PAUL'S, MEDINA, AND ST. STEPHEN'S, GRAFTON.

Rev. A. Sanford

Respectfully reports to the President of the Convention, that he has continued during the past year to officiate as heretofore at

Medina and Grafton. No material changes have taken place in the situation or prospects of these parishes since his last report.

Number of Families belonging to St. Paul's Parish, Medina, about 30; number of Communicants last year 36, added 9, removed 3, died 1, present number 41; Baptisms (adult 1, children 19) total 20; Marriages 2; Funerals 3; Sunday-school Scholars about 30.

Number of Families belonging to St. Stephen's, Grafton, 10; Communicants 17; Baptism 1; Marriage 1.

Besides preaching in the above places, he has preached 10 times in Montville and attended two funerals, twice at Columbia, and solemnized one marriage at Akron, Portage county.

Rev. M. T. C. Wing

Reports to the Convention, that having had during the past year no parochial charge, he has only been able in the midst of many other duties to perform the following services:—He has preached at Gambier 36 times, at Mount Vernon 21, at Columbus 4, at Worthington 2, at Zanesville 2, at Perry 2, at Mill-Creek 2, and at Newark once.

He has also attended in Gambier one funeral and baptized one child. One child has also been baptized in Mount Vernon, and two at Perry. The number of Communicants in this parish is 27. A brick Church has also been recently erected, and is expected soon to be in a condition for public worship.

The Committee appointed to prepare the Testimonial in favor of Rev. Charles P. McIlvaine, as Bishop of this Diocese, reported the following, which received the signatures annexed:—

We, whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do in the presence of Almighty God, testify that the Rev. *Charles P. McIlvaine* is not, so far as we are informed, justly liable to evil report, either for error in religion or viciousness in life, and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that we do in our consciences, believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and

re manners and godly conversation, that he is apt and meet to ercise the office of a Bishop to the honor of God and the edi- ng of his Church, and to be a wholesome example to the flock Christ.

1. JOHN L. BRYAN, Rector of St. James' Church, Boardman.
2. B. P. AYDELOTT, Rector of Christ Church, Cincinnati.
3. ETHAN ALLEN, Rector of Christ Church, Dayton.
4. JOHN P. BAUSMAN, Minister of St. Paul's, Chillicothe.
5. GEORGE DENISON, Prof. of Math. & Nat. Phil. in Ken. Col.
6. C. W. FITCH, Prof. of Languages in Kenyon College.
7. JAMES McELROY, Minister of St. Peter's Church, Delaware, & Grace Church, Berkshire.
8. WILLIAM PRESTON, Trinity Church, Columbus.
9. ALVAH SANFORD, Minister of St. Paul's Church, Medina, & St. Stephen's, Grafton.
10. R. V. ROGERS, Minister of St. John's Church, Worthington.
11. WILLIAM SPARROW, Milnor Prof. of Divinity in Ken. Col.
12. M. T. C. WING, Missionary.

1. EBENEZER ALLING, WARNER TERRY, } St. Paul's, Mount Vernon.
2. HEMAN DYER, Harcourt Parish, Gambier.
3. WILLIAM HALL, JOHN HICKCOX, } St. Paul's Church, Medina.
4. ROWLAND CLAPP, St. John's Church, Stow.
5. SOLOMON SMITH, C. HOWARD, } St. Peter's Church, Delaware,
6. S. P. CHASE, St. Paul's Church, Cincinnati.
7. ALFRED BLAKE, St. Philip's Church, Circleville.
8. ABRAHAM EDWARDS, St. Paul's Church, Radnor.
9. ASA BALDWIN, St. James' Church, Boardman.
10. WM. S. RICHARDS, St. Luke's Church, Granville.
11. AMOS WOODWARD, PLATT BENEDICT, } St. Paul's Church, Norwalk.
12. JOHN HOLLISTER, St. James' Church, Licking Co.
13. JOHN JOHNSTON, St. James' Church, Piqua.
14. ALVAH GUION, St. John's Church, Troy.
15. HENRY GASSAWAY, Christ Church, Cincinnati.
16. JAMES KELLOGG, Trinity Church, Cleaveland.
17. DAVID PRINCE, CARLOS CURTIS, } Grace Church, Berkshire.
18. P. B. WILCOX, MATTHEW MATTHEWS, } Trinity Church, Columbus.
19. ALEX. HOLMES, Trinity Church, Newark.
20. JOHN TRIMBLE, St. Matthews Church, Perry.

Gambier, Knox Co. Ohio, September 7th, 1832.

Convention adjourned till 2 o'clock, P. M.

—

September 7th. 2 o'clock, P. M.

Convention met pursuant to adjournment.

A communication from Warren Munger, Esq. was laid before Convention, resigning his office as Trustee of the Theologi- Seminary and Kenyon College. Likewise a communication the same effect from William Little, Esq. It was also an- unced that the Rev. Ethan Allen had resigned his seat as a

Trustee on the 30th day of April. These resignations having been accepted, it was, on motion of Mr. Allen,

Resolved, with the concurrence of the Board of Trustees, that as resignations occur in the Board of Trustees of the Theological Seminary, they remain unfilled till the number of the Board be reduced to six of each order.

The following *Protest* was then offered by the minority of the Convention and ordered to be inserted in the minutes of this House:—

The undersigned, members of the Convention of the Protestant Episcopal Church in the Diocese of Ohio, assembled at Gambier on the first Wednesday of September, A. D. 1832, hereby *protest* against the act of a major part of the said Convention, of electing a Bishop of the said Diocese:

Because they deem the said proceeding irregular, unconstitutional, uncanonical and void:

Because they are of opinion that there is, regularly and canonically, *no vacancy* in the Episcopate of the said Diocese; and that, of consequence, no successor of Bishop Chase can now be constitutionally elected: the resignation of Bishop Chase (at the last Convention) being, in their opinion, not an effectual resignation of his Episcopal jurisdiction,—inconsistent with ecclesiastical order, and repugnant, as well to the Episcopal character and functions, as to the constitution of the Protestant Episcopal Church in the United States.

Moreover, and besides these objections to the *validity* of the said act of election, the undersigned deem the said act, in *any* aspect, irregular and premature, since there is no regular or official information before this Convention in respect to the recognition or rejection of the election at the last Convention.

Wherefore the undersigned *protest* against the said act of election, and decline to join in the same.

INTREPID MORSE, Minister of St. Paul's Church, Steubenville & St. James' Church, Cross-Creek.
ARIUS NYE.
BOOZ M. ATHERTON.
JAMES FOSTER.
J. T. FRACKER.
BEZ. WELLS.
JOHN H. VIERS.
JOHN McCULLOUGH.
CHAS. B. GODDARD.
JAMES GLASS.
ROBERT MAXWELL.
G. H. GRISWOLD.
DAYTON TOPPING.

Gambier, 7th September, A. D. 1832.

On motion, the Convention proceeded to the election of a Treasurer, whereupon C. W. Adams was chosen.

On motion, the resolutions offered by Mr. Booz M. Atherton were taken up and passed.

On motion, the Convention proceeded to the election of a Standing Committee, whereupon the following gentlemen were appointed:—Of the Clergy, Rev. Messrs. Sparrow, Preston and Wing. Of the Laity, Messrs. Prince, Smith and Alling.

On motion, the unfinished business of the last Convention was brought before the House.

On motion, the Committee appointed last year to make arrangements for publishing an abstract of the Journals, having reported, was continued, and authorized to report the probable expense of such a publication at the next Convention.

On motion, the Committee appointed likewise last year, to report the constitution of a Society for the relief of the widows and orphans of deceased clergymen, was continued.

The following resolution offered by Mr. Fitch was laid on the table:—

Resolved, That with the concurrence of the next Convention, the last clause of the second article of the Constitution of this Diocese be so altered as to read, "The lay delegates must show that they have been duly chosen or appointed by the congregation or vestry from the communicants of the Church which they represent."

On motion of Judge Prince, *Resolved unanimously*, Whereas the Governor of the State has issued his proclamation appointing the 13th inst. as a day of fasting, humiliation and prayer, it be recommended to the members of our church that they observe the same, imploring the mercy of God to avert from us his judgments, nor suffer the destroying angel to come nigh our dwellings, and that they, in this act of humiliation, remember the necessities of our Church, and pray God to pour down upon us an abundant portion of his Spirit, that we may live and walk as brethren.

On motion, it was *Resolved*, That the Convention proceed to the election of two Delegates, one of the clergy and one of the laity, to attend the General Convention in case of failure on the part of any of the present Delegates. The Rev. Mr. Morse and Mr. Wells were accordingly chosen.

On motion of Col. Johnston, *Resolved*, That in the event of a Bishop not being consecrated for this Diocese during the current year, the Standing Committee be and are hereby requested to take measures to procure from time to time, Episcopal visita-

tions from some other Diocese until a Bishop shall be consecrated for this Diocese. This resolution was negatived.

On motion, Adjourned to meet to-morrow morning at 8 o'clock.

September 8th, 8 o'clock, A. M.

The Convention met pursuant to adjournment. After prayers the minutes of the preceding day were read and adopted.

On motion of Col. Johnston, the Secretary was authorized to transcribe the proceedings of last Convention, in relation to the election of Rev. *C. P. McIlvaine* as Bishop, and have them signed by the proper authorities to present at the next General Convention.

On motion, the Treasurer was authorized to pay the Delegates to the General Convention the sum of sixteen dollars to pay into the Treasury of the General Convention.

On motion, *Resolved*, that the Secretary be and hereby is directed to cause 450 copies of the Journal of this Convention to be printed, of which at least six shall be sent to each Parish.

On motion, this Convention adjourned to meet again on the first Thursday of September next, at Gambier.

The President then invited the Convention to join in singing a psalm, after which prayer was offered, and then the members separated.

JOHN L. BRYAN,

President of Convention.

WILLIAM SPARROW, *Secretary.*

HEMAN DYER, *Assistant Secretary.*

APPENDIX.

OFFICERS OF THE

"PRAYER BOOK, SUNDAY SCHOOL AND TRACT SOCIETY OF THE DIOCESE OF OHIO," FOR 1832—'33.

The BISHOP of the Diocese, *ex officio, President.*

Vice-Presidents.

Rev. J. P. BAUSMAN,	B. WELLS,
" A. SANFORD,	A. NYE,
" N. STEM,	E. COLSTON,
" J. MCELROY,	H. BRUSH,
" C. W. FITCH,	T. ORR,
" M. T. C. WING,	J. JOHNSTON,

Rev. WILLIAM SPARROW, *Cor. Sec'y.*

C. W. ADAMS, *Rec. Sec'y.*

H. DYER, *Treasurer.*

Executive Committee.

Rev. Messrs. SPARROW, WING, FITCH and MCELROY, and Messrs. ORR, DYER and ADAMS.

H. DYER, *Depositary.*

OFFICERS OF THE

"PROTESTANT EPISCOPAL MISSIONARY SOCIETY WITHIN AND FOR THE DIOCESE OF OHIO," FOR 1832—'33.

The BISHOP of the Diocese, *ex officio, President.*

Rev. WILLIAM PRESTON, *Vice President.*

Rev. ETHAN ALLEN, *Cor. Sec'y.*

Rev. M. T. C. WING, *Rec. Sec'y.*

MATTHEW MATTHEWS, *Treasurer.*

Managers.

Rev. J. P. BAUSMAN,	J. JOHNSTON,
" WILLIAM PRESTON,	J. BAILHACHE,
" WILLIAM SPARROW,	M. MATTHEWS,
" SAMUEL JOHNSTON,	A. WOODWARD,
" ETHAN ALLEN,	T. ORR,
" M. T. C. WING,	E. KING.

NOTICE.

THE next Annual Convention of the Diocese of Ohio, will be held at GAMBIER, Knox County, on the *First Thursday of September*, A. D. 1833.

WILLIAM SPARROW,
Secretary of the Convention.

[☞ This pamphlet is a *periodical.*]

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building

Form 419